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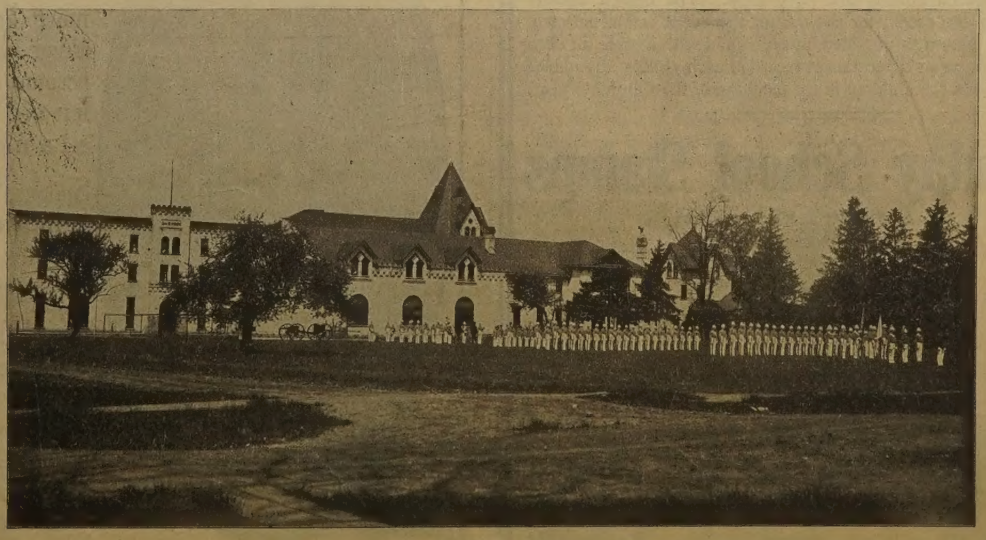

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THE CROSS OF CHRIST—THE POWER OF GOD.

AS a day of commemoration observed by the Catholic Church in centuries past, and still retained in the kalendar of the English branch, September 14th is known as Holy Cross day. And while the Church in America was doubtless wise in narrowing the cycle of its days obligatory of observance to events or personages of Scripture record, yet it is not difficult to recognize an obvious and beneficial import of a day uplifted thus half-way in the long year's circuit, directing man's thought and gaze anew to the contemplation of the Cross of Christ.

Nor is its mission or message weakened by the fact that it is not the Passion, nor the Death of our blessed Lord upon which this particular day would concentrate our thought. Simply the Cross itself, alone and sublime, clearly defined upon the luminous background of time and eternity, just as it visibly invites and fixes the gaze surmounting innumerable spires, thousands of institutions, and countless altars.

Viewed thus in its ever silent, yet forceful presence, the heart is suddenly thrilled with a keener realization of all for which that symbol stands in the world, to-day—of all for which it stood on that dread Day of Atonement, as it rose, the visible fulfillment of the mighty Plan and Purpose evolved through slow circling ages.

A beautiful, boundless study, truly, is the mission of this once scorned instrument of ignominy, torture, and death, now the mightiest messenger of Life eternal, wherever borne, the hope of man, the glory of Christ, the power of God; proclaiming, beyond the eloquence of human tongue, the verity of man's redemption, the story of a deathless Love.

Remembering the freedom of the divine Will to ordain the death through which Salvation should be accomplished, the reflection is borne in upon us anew that difficult indeed had it been for human imagination to conceive one which, in outward form and circumstance, would so appeal to the heart of mankind, so constrain man's homage and reverence.

Majestic in its calm, erect symmetry, compelling the uplifted eye, planted on earth yet pointing heavenward, and arms outspread, as though proclaiming—"As far as the east is from the west, so far hath He set our sins from us," truly is its voice gone forth through all the world. Imperishable as the truth embodied, as the love proclaimed, it gleams in every land, to-day, more potent in influence, more constraining, than when it arose in the land of Judea, its own immortal prophecy.

Thrilling is its story as it shines upon the pages of the world's history; more beautiful yet its unwritten story as, enshrined in the Holy of Holies of human hearts, it glows, the inspiration alike of man's truest reverence, and his purest, most heroic service. Truly, it is not strange that though not of those who stood within its shadow on Calvary's hill, St. Paul should yet recognize its voice as "the Power of God."

Would that a fuller recognition of its mission, and a deeper reverence for this priceless symbol of the Faith, would so inform Christian sentiment as to rescue the Cross of Christ from irreverent uses, prohibiting its display as trinket and ornament, and enthrone it where alone it should be known, as the outward and visible sign of the truth and the power of God.

To the furtherance of this end, surely a day designated, and set apart, to the more earnest consideration of such claims, would not be without its influence on the spiritual life.

L. L. R.

VENTURE through the thick of all things after Christ, and lose not your Master in the throng of this great market. And then, let the wind blow out of what airth it will, your soul shall not be blown into the sea."—*S. Rutherford.*

A FINAL COURT OF APPEALS FOR THE CHURCH.

WE had hoped that Churchmen would so fully recognize the need for completing our ecclesiastical Judiciary System by the establishment of a final Court of Appeals, that the only questions in connection with such enactment would be as to details. At the time of the hearing by the court of review of the appeal of Dr. Crapsey from the diocesan court of Western New York, it was commonly stated as a grievance by the friends of the defendant that they were estopped by the canons from bringing the doctrinal questions for determination before a higher court. There was a sense in which the grievance was a real one, and for many years THE LIVING CHURCH, seeing that it must sometime arise, had sought to prevent it. Fully confident that there was far from a miscarriage of justice in the case of Dr. Crapsey, and that the finding of the diocesan court could not have been other than it was without stultification of the whole position of the Church, we should yet have been glad to have the decision reviewed and affirmed by a body competent to hear the appeal on the whole question.

Of late, however, some discussion of the subject of constituting a final court of appeals has arisen, and members of the extreme "Broad" wing have written in opposition to the plan. Their position, in so far as it has been stated, is that the "inclusiveness" of the Church is better maintained by the present impossibility of obtaining a final pronouncement, by authority representing the whole national Church, than it could be if such a pronouncement were made practicable by means of a final court of appeals on a national scale. They remind us of the probability that the position of the early "Ritualists" would have been officially condemned had such a court existed in the early days of the Ritualistic movement.

To which the obvious reply is that it is quite conceivable that any court of appeals may sometime err. Nobody supposes that the gift of absolute inerrancy has been conferred upon this American Church. But it must be remembered that the purpose of a court of appeals is not to establish the doctrine of the Church. Church doctrine is set forth in the authorized formularies of the Church, and is affirmed rather than defined by any national Church. The danger to which our attention is directed by those who have recently written in opposition to courts of appeal is therefore a danger that exists altogether apart from those courts. It is quite conceivable that undue narrowness of construction may sometime be placed upon the formularies of the Church. It is equally true that undue variation from such formularies may be tolerated. It is quite thinkable that this American Church may sometime be committed to heretical propositions, and equally thinkable that it might throw all dogma to the winds and exist as an ethical society alone. All these and many other intellectual possibilities may be said to arise from the mere fact that as national Churches have erred in the past, so they may, and therefore this American Church may, be formally committed to error at some time in the future. Indeed it is for that reason that such stress is laid in our formularies upon the necessity on the part of the clergy of strict conformity to the doctrine, discipline, and worship of the Church. It may have been providential that the case of Dr. de Koven, for instance, could not be adjudicated by an ecclesiastical court of national extent in the early seventies. It does not follow that such a court would be harmful now. Nor, indeed, do we admit that a formal court, charged with such grave responsibility, would have condemned Dr. de Koven even in the days of the popular denunciations of him.

Indeed we may well point out to those who fear the possible results that might flow from any pronouncements of a court of appeals, properly constituted, that the invariable question to be determined by such a court would be, not what is the doctrine of this Church, but is the utterance of any defendant inconsistent with that doctrine? The doctrine must have been plainly enunciated by the Church before it can have been traduced. A court would not declare which of two contrary opinions is to be recognized as the doctrine of the Church. It would enquire only whether a certain body of teaching admitted by or proven against a defendant were inconsistent with standards already set forth, not by the court, but by the Church in her legislative capacity. To be consistent, these critics should object to the enunciation of doctrinal statements, as they are found in every page of the Book of Common Prayer, and not to their judicial interpretation by a court of last resort.

But of course it is quite true that such judicial interpretation must become the standard of the Church, and that some defendant may sometime be condemned for teaching contrary to it. Is it not, in such an event, better that there should be a national rather than a local perspective in declaring such a judicial interpretation? If a clergyman's teaching is to be condemned, is it not safer that it should be after such teaching has been considered by a court of highest resort and to which local prejudices should be entirely foreign, rather than by a diocesan court alone? And certainly it cannot be deemed a happy basis of union, in which dioceses shall differ among themselves as to what is the standard of doctrine to which their presbyters must conform. As though a separate faith had been delivered to the saints in different dioceses!

WE BELIEVE, then that the opposition to the establishment of a court of appeals can represent but a trivial minority in the Church. To most Churchmen, the desire to be just to any defendant in any possible instance will make the necessity for the establishment of a court of appeals, a matter of course.

We come then, to the consideration of the proposed canon, reported to the General Convention of 1904 and referred back to the Joint Commission to be reported again to the Convention of 1907. The canon presented by the same committee in 1904 establishing departmental courts of review was adopted, it will be remembered, but with the proviso "that until after the establishment of an ultimate Court of Appeal as permitted by Article IX. of the Constitution, no Court of Review shall determine any question of doctrine, faith, or worship."

The Joint Committee which reported the canons constituting these two courts, was one of the highest distinction. Its members were the Rev. Drs. Davenport, Fulton, Eccleston, and Brainard, Judge Charles Andrews, Messrs. James McConnell and Miles F. Gilbert, Chief Justice Fuller, and Mr. Francis Lynde Stetson. The now pending canon, "Of the Court of Appeals," will be found printed in the Journal of 1904, pp. 627, 628. We may briefly summarize its provisions as follows:

The canon establishes a Court of Appeals consisting of all the Bishops of the Church entitled to seats in the House of Bishops. That court is to have jurisdiction of any questions of doctrine, faith, or worship appealed from Courts of Review. The accused is entitled to appeal to this court from an adverse decision of a Court of Review. "Upon the written request of at least two Bishops of other jurisdictions within the department, the Bishop or Standing Committee of the diocese or missionary district within which a trial was had may appeal to the Court of Appeals from a decision of a Court of Review in favor of the accused upon a question of doctrine, faith, or worship." The appellant is to serve notice of appeal within thirty days, and within sixty days after the receipt of such notice, the record in the case is to be transmitted by the president of the Court of Review to the secretary of the House of Bishops. The appeal is to be heard upon the record without the taking of new evidence except to correct the record if defective. "The Court of Appeals may reverse or affirm in whole or in part the determination from which the appeal is taken, or if in its opinion justice shall so require, it may grant a new trial." The Bishop of the jurisdiction in which the trial was had, and any Bishop related to the accused, are estopped from sitting at the hearing. "If the Court shall affirm a conviction upon any charge, it shall direct how sentence shall be pronounced. The sentence may be of admonition, suspension, or deposition." Three-fourths of the Bishops constitute a quorum. A majority of all the Bishops entitled to seats must concur to a decision of reversal. In the absence of such majority the original decision is to stand: "provided, however, that unless three-fourths of the Bishops entitled to seats in the House of Bishops concur in a decision it shall not conclude the Court upon the same question subsequently arising."

We can see little in the language of the proposed canon that needs change. Certainly the entire bench of Bishops is the only body to which the final word on the doctrine of the Church can be referred. A doctrinal court otherwise constituted would be an anomaly that would hardly be tolerated in the Church.

This feature of the canon has, however, been challenged of late, notably by the *Pacific Churchman*, on the ground that a smaller court composed of experts, Bishops, clergy, and laymen, would be more likely to accord exact justice than would so large a body as the House of Bishops, and the United States Supreme Court is cited as a precedent to be followed.

There is something to be said for this criticism, but there is, in our judgment, more to be said against it. The trial of a presbyter for teaching contrary to the doctrine of the Church is to be compared, not with criminal proceedings in secular courts, but with impeachment proceedings against federal officials; and the analogy of our civil government, in which the senate becomes the court in such proceedings, would suggest

the House of Bishops as the ultimate court within the Church.

The theory that a mixed court of experts is the best judge of the fact is already carried out—and rightly so—in the courts of review as now constituted. It may be presumed that the question of fact has already been established before any case can be brought to the House of Bishops. But if it were determined that the finding of this intermediate court as to fact should be esteemed final, it would be satisfactory to us to have doctrinal questions only submitted to the House of Bishops as sealed questions, in some such wise as this:

Q. Does it contravene the doctrine of this Church and the Ordination Vows of a priest, to teach advisedly that . . . . (the language proven against any defendant)?

Or:

Q. Is it contrary to the discipline (or the worship) of this Church, or to his Ordination Vows, for a priest to . . . . . (reciting the charge proven against a defendant)?

If either question were answered by the Bishops in the affirmative, the case would then be ready for the final sentence, to be pronounced by the Bishop in the diocese in which the case were originally tried; if in the negative, it would conclude proceedings. The diocesan court, with its proceedings reviewed by the court of review, would then be the final authority to determine the immediate question of fact and the precise form of discipline, but the right of the Bishops to declare what is *de fide* in the Church would be recognized.

Two provisions of the canon, however, seem to us to require reconsideration. One is that part of § iii. which provides that:

"Upon the written request of at least two Bishops of other jurisdictions within the department, the Bishop or Standing Committee of the diocese or missionary district within which a trial was had *may* appeal to the Court of Appeals from a decision of a Court of Review in favor of the accused upon a question of doctrine, faith, or worship."

We have placed in italics the word *may;* we believe there should be substituted the word *shall.* If a lower court affirming to be consistent with the doctrine of this Church some questionable utterance of a defendant, shall seem to "at least two Bishops" in the department in which the case was heard, to be in error, it is important for the peace of the Church that the doctrinal issue shall be determined by the court of final resort. Appeal should, in such instances, be made compulsory.

It must be remembered that the departmental court of review consists of only one Bishop, with three presbyters and three laymen chosen by General Convention. Too many contingencies may easily be conceived of in which the appellate determination of such a court may be open to question. A similar change from the draft of the Joint Committee was made before the canon on courts of review was enacted, so that appeal from the decision of any diocesan court becomes compulsory upon demand of any two Bishops within the department; and we believe that a similar requirement should cause it to be provided that a case must be appealed to the highest court, upon like demand.

Of less moment is our second suggestion. It is provided in § ix. that:

"If the Court shall affirm a conviction upon any charge, it shall direct how sentence shall be pronounced. The sentence may be of admonition, suspension, or deposition."

Does not this leave in doubt the question as to who is the proper party to pronounce sentence? It would seem proper that the duty of pronouncing sentence would and should devolve upon the defendant's own diocesan, and we presume it was so intended by the Joint Committee. But should not this be more clearly indicated?

It is true that the court of appeals may have found a defendant's language to be inconsistent with the doctrine of this Church, in a case in which the contrary may have been found by the diocesan court. But the Bishop of the diocese is not likely to have been a member of the diocesan court—we doubt whether the canons of any diocese so provide. In any event, the Bishop must be bound by the determination of the entire number of Bishops in the court of appeals, quite as truly as must the defendant priest. The sentence which he pronounces is that which has been determined by the higher court, and does not rest upon his own discretion. Most Bishops would prefer to have it so.

ONE POINT, in conclusion, may require attention. It may be objected that to permit the Church authorities to appeal after an acquittal is to place the defendant in jeopardy twice—perhaps three times—for the same offence, in contravention of Anglo-Saxon tradition.

But it must always be remembered, as we have already indicated, that the trial of a presbyter for teaching false doctrine is not a penal case. It is not alleged that he has become a criminal. The penalties that he must suffer are not in the nature of punishment, but, at most, consist of the removal of "faculties" to exercise the office of the priesthood, which faculties constitute no vested right, and are at all times contingent upon the exercise of that office in accordance with the will of the Church. The deposition of a presbyter is not to be deemed the ecclesiastical equivalent of a sentence to the penitentiary, but rather to the recall of an ambassador to a foreign land, whose exercise of his ambassadorial duties was not satisfactory to the authorities of the nation which had commissioned him.

The penalty that may be adjudged against any defendant cannot be more than this. He could not, for instance, be excommunicated by the verdict of such a court; much less does the Church desire any power to inflict upon him any temporal punishment. This consideration serves to differentiate the case involved in the event of an appeal from an acquittal from any corresponding action in a criminal court. And the safety of the Church undoubtedly requires that opportunity be given to the Church itself to appeal.

We earnestly hope that the establishment of a court of appeals, substantially on the lines of the canon presented by the Joint Committee in 1904, will not be deferred beyond the ensuing General Convention.

IT is said that General Convention will be invited to commit this Church formally to a "Plan of Federation" proposed by the "Inter-Church Conference," whereby a "Council of the Churches of Christ in America" is to be established, consisting of delegates from each of the bodies that accepts the plan.

We quite understand the noble motives that have led to the formation of this Federation. Protestantism is now enjoying a reaction from the sect-making movement that began in the sixteenth century and has only recently come to an end. Protestants are now seeing, what English Churchmen tried in spite of many failings on their own part to show them in the sixteenth and seventeenth centuries, that the divisive spirit is itself an evil, and frequently a sin. The Church goes further and would show that the communion of the Church is the proper place for all those Christian people in any nation who seek to follow the life and precepts of our Blessed Lord.

Many English Christians of other days thought otherwise, and the splits into sects innumerable followed. It is a pleasure to learn that their descendants now recognize the mistake and are seeking to undo it.

But the Episcopal Church, as the representative in America of the Church of England from which the various English sects withdrew, never stood for the divisive principle, but has always maintained that, apart from any question as to whether particular sects were right or wrong in particular controversies, the sect principle is itself wrong. Communion with the Church is what she offers in its place.

There are many particulars in which Churchmen can and ought to work cordially with sectarian Christians, but it seems necessary to insist that they must so act as individuals and not in the name of the Church. It is quite likely that a voluntary association of Churchmen with representative Christians of other names, for common work for moral and civic purposes, may be useful; yet we trust that the good sense of General Convention will always keep the Church free from any corporate "entangling alliances" with other Christian bodies which proceed upon a totally different assumption from our own as to what constitutes a "Church of Christ" and what is the relation of such a Church to baptized people in general. "Federation" would, for the Church, be most unwise, while it may be very proper for individual Churchmen in a voluntary capacity.

It must be remembered that the Church cannot take part officially in such a federation without being committed officially to its corporate action, whatever that may be. And it cannot even be said that the Christian spirit of fraternity would lead the members of that Federation to forego any action that could prove embarrassing to Churchmen, for by the very titles of "Inter-Church Conference," "Council of the Churches of Christ in America," they have already placed themselves in antagonism to the Churchly position concerning the Church of Christ;

which is, that there can be but one such Church, and that any section of that Church must show that it partakes of the four characteristics, of unity (with respect to identity with the Church founded by our Lord), holiness (with respect to the influence it seeks to wield upon its adherents), catholicity (with respect to its teaching as derived from that of the Catholic Church in all ages), and apostolic (with respect to government).

Let us take care that in seeking to promote the cause of Christian unity, which all of us desire to do, we be not remiss in those duties which have been laid upon the Church by our Lord Himself.

WE respectfully submit to the eminent members of the House of Deputies that one return to former methods of procedure is earnestly to be desired.

Prior to the year 1886, whenever a vote by dioceses and orders was taken, the roll was called and each individual deputy responded in person. The former Journals invariably record the vote in such detail as to show not only how each diocese voted, but also how each deputy voted.

In the Convention of 1886, when the Prayer Book was under revision, it became necessary to take votes "by dioceses and orders" almost continuously, and in order to save time, and especially because on few of the motions was there any serious division, it was determined by resolution that the several deputations might each vote privately, and the roll of dioceses being called in each order, only the vote of the diocese—not that of the individual deputies—should be announced and recorded, unless, on any question, any deputy should demand that the individual vote of his deputation should be polled.

This order, taken by resolution of the House of Deputies (Journal 1886, p. 471) was expressly limited to "votes upon the several alterations and additions in the Book of Common Prayer." But, the order being apparently continued in subsequent Conventions by common consent, the same convenience suggesting it, the limitation contained in the original resolution appears to have been forgotten, and for a number of sessions past, the only record of votes by dioceses and orders, is the vote of the deputations without record of the votes of individuals.

This is a serious loss to the records of the Church. It is of immense historical interest to be able to determine how individual deputies voted on important measures. Moreover, members sit in the House of Deputies, not by any personal right, but as representatives of dioceses. Their fellow-Churchmen at home have a right to know how adequately they have represented them. A deputy's vote is part of his record, and that record becomes of importance in the event of his standing for reelection to a subsequent Convention, or otherwise seeking to serve the Church in some representative capacity.

We submit that the particular emergency for which the order taken in 1886 was intended to apply, being now past, it is in every way desirable that a return to the former practice should be made. The votes by dioceses and orders in the coming General Convention will be much fewer than in other Conventions within recent years, there being no general revision of formularies under way. We believe the importance of this return will be evident to all, and especially to those members and others who have occasion to draw upon the Journals of General Convention for historical or biographical purposes.

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It looks large, does it not?

Must have been a congregation of millionaires? Must have been an enormously wealthy congregation? Must have been at one of those magnificent churches in New York, Philadelphia, or Boston?

Oh, no. The congregation that gave that amount was composed of Indian women, who were camping in tents on the Rosebud Reservation in South Dakota.

And an even hundred candidates were confirmed the next day.

Strange how the Indian, on his reservation, resents the introduction of civilized ways, is it not?

ANSWERS TO CORRESPONDENTS.

A. T. G.—Marriage is allowed by the Roman Church to priests of certain uniat Churches in communion with, but not wholly identified with, the Church of Rome, both in Europe and in America.

A READER.—We cannot comment on local incidents. A rector does right to urge his people to early celebrations. If then he suspends those celebrations without sufficient cause, he would seem to be inconsistent, but we should wish to hear his reason before condemning him.

BIBLE READING IN ITALY—SOCIETY OF ST. JEROME.

II.

[FROM OUR EUROPEAN CORRESPONDENT.]

I GAVE in a recent letter some account of the Società S. Girolamo, and hope that my readers have been sufficiently interested to welcome some further information on the subject.

Although the publication and the circulation of the Gospels was the most pressing concern of the Society, its promoters never intended to limit their efforts to this end. In a very interesting conversation with one of them in December, 1903, I was told that the Society hoped in time to issue the whole Bible. I ventured to give a warning drawn from our Anglican experience, where the reading twice daily of chapters from the Old and the New Testaments leads many people to regard the two Testaments as standing on the same level of inspiration and authority; and with true Italian astuteness my friend proposed a way out of the difficulty: the Old Testament might be sold at a higher cost than the New, and so find fewer readers!

Some of the difficulties of translating the whole Bible are obvious. The various readings are more numerous and more important in the Epistles than in the Gospels, and thus the difficulty is increased of giving a truthful rendering of the original Greek without undue divergence from the Vulgate. The same consideration applies still more to the Old Testament, for St. Jerome's knowledge of Hebrew was much less perfect than his familiarity with Greek. Then there arises a serious question of expense. The Gospels and Acts compose a little more than one-half of the bulk of the New Testament, and about one-sixth of the Old; and it cannot be expected, nor indeed desired, that the sale would be so great as in the case of the Gospels.

Moreover, my friend gave me another reason for delay, that it would be well to allow some time for the people to become familiar with the history of our Lord's Life before introducing them to the religious philosophy of St. Paul. This was the course which the Holy Spirit had adopted when He suffered almost a generation of believers to live and die in the enjoyment of the oral Gospel before He moved St. Paul to write any of his Epistles. It may, indeed, be doubted whether the people of Italy are as a rule ready to profit by the Epistles. They are more observant than reflective, and they have been trained to regard doctrine rather as an imposed formula than as a discipline of thought. But on the other hand there are many who have reached a higher point, and many who require a stimulus to thought about religion; and there is much precious matter in the Epistles besides doctrine; and perhaps requirement would supply an automatic check, for few would read the Epistles who were not prepared to profit by them. It is the opinion of the promoters, who know their countrymen, that the time is come for a version of the remainder of the New Testament; and from this opinion it would be unbecoming for me to differ.

With regard to a complete translation of the Old Testament there must be delay; but a good and cheap version of the Psalms would be welcome and useful, and to it might well be added Isaiah and perhaps some other prophets. The Society has projected a version of Proverbs, and, although this book seems to us of inferior spiritual importance, perhaps it would be profitable to Italians whose philosophy is commonly proverbial.

While projecting such extensions of its work of translation, the Society found other work at hand in the way of issuing books of instruction and devotion. No one can know the Italians without being struck by their lack of religious intelligence. Manuals there are which give fairly accurate information about the Sacraments and religious practices, but they generally give it in a dry and uninspiring form, and there are few who read them. Again, there are books which give the last account of some novel cult, and from these, which are more popular, little can be learned but hysterical sentimentalism. Of sound and reasonable manuals like our *Great Truths of the Christian Religion* or *The Faith of the Gospel*, I hardly know one. Consequently, devotion grows formal. It is wonderful that people still go to church, for they understand nothing of what is said at the altar. As a Religious said to me the other day, they only know whether the service is Mass or Benediction by the time of day at which it is celebrated. It cannot surprise us that the congregation is listless and irreverent. A few weeks ago I attended a Confirmation in the Cathedral of a small town. I could only notice one candidate and his parents who paid the

least attention to the Bishop's charge, which lasted an hour and a quarter: the other children played, and their friends gossiped. It is the same at Mass. Hardly anybody follows what the priest does, and very few seem to worship at all. At the moments when the bell rings they may be roused to a momentary attention, but they soon relapse into indifference. Whatever may be said in extenuation of such habits in days of illiteracy, the excuse fails now that most of the younger generation read and some are thoughtful. It is natural that mechanical devotion is no remedy for the sophistries of unbelief.

The Society, then, took in hand a work of urgent necessity when it published a life of our Lord for children, some volumes of meditations (*La Luce di Gesù*), and an ample manual of devotions (*Adveniat Regnum Tuum*). From the last-named work the section containing eucharistic devotions has been reprinted under the name of *La Messa* at the price of 35 *centesimi*. It comprises instructions, the Liturgy in Latin and Italian, and prayers. I do not know a better altar-book in any language. It may help to correct the common impression that hearing Mass is the normal duty of Christians, to which the reception of the Holy Communion is an occasional adjunct, often performed apart from Mass. The present Pope has striven to promote frequent Communion, and he must rejoice to see his apostolic endeavors so ably seconded by this little manual.

To meet the wants of a different class the Society has contemplated the publication of a Greek and Latin text of the New Testament for the use of the clergy and seminarists. The Greek text selected is that of Nestle—an indication of sober and enlightened scholarship.

It could not be expected that such labors should escape opposition. Too many of the Italian clergy look for their ideal to the past, when people went obediently to Mass and obeyed the priest with little intelligence. Such men suspect that any encouragement of thought will lead to questions and rebellion; and perhaps they are right. The Pope's affectionate commendation of the Society tied the hands of the opponents; but unfortunately a recent brief has caused a difficulty. Pius X., while renewing his blessing on the version of the Gospels, has counselled the Society, in consideration of its narrow means, to restrict itself to that portion of its labors. He passes no sort of censure upon the other publications issued or projected; but the promoters feel themselves obliged to follow his advice and to withdraw from sale all their books except the Gospels and Acts. It cannot be supposed that the very necessary task of providing wholesome devotional helps will be abandoned, but it would be premature to speak of the course which may be adopted. Only I would say that the Society is determined to procure for all their publications that ecclesiastical authorization which will assure the reader that a book is sound. For private scholars it may be right enough to print the result of their studies on their own responsibility; but for books contemplating a general circulation it is essential that simple people should be able to use them without a suspicion of self-will, and that unenlightened priests should have no pretext for excluding their flocks from pleasant pastures.

Fiesole. HERBERT H. JEAFFRESON.

A DAY.

"THROUGH NATURE UP TO GOD."

SUNRISE.

Sun-kissed mountains, gray mists dissolving,
Thrilling bird-notes, with gladness rife,
Chant His praise in the joyous morning!
God, the Wonderful, giveth life.

NOONTIDE.

Gambolling lambs in the sunny meadow,
Blossoming flowers by rivers blue;
Sing, O soul, and rejoice before Him!
He, who loveth them, loves thee too.

SUNSET.

Sunset splendor of golden cloud-shapes,
Earth transformed in the afterglow;
God, the Glorious, draweth nearer,
Pay Him homage, O soul, bow low!

NIGHT.

Silver moonlight, mysterious shadow,
Hush of night, as the day sounds cease;
God, the Merciful, broodeth o'er thee,
Rest, O soul, while He sends thee peace.

ANNA PERLIMS CHANDLER.

THE EASTERN CHURCH

Official Pronouncement on Anglican Baptisms by the Patriarch and Holy Synod of Jerusalem

[FROM OUR JERUSALEM CORRESPONDENT].

Jerusalem, August 19th, 1907.

Memorandum.

TRANSLATED FROM THE GREEK.

HIS Beatitude, most Holy and Beloved of God, the Patriarch of Jerusalem, the Lord Damianos, has read with attention the communication which Dr. Dowling, the senior priest of the Anglican Episcopate in this place, handed to him, containing an inquiry concerning the canonical character of Anglican Baptism from the Orthodox point of view, in order that upon the strength of his reply, with the concurrence of the Bishop, most Beloved of God, Dr. Blyth, the assertions made by the Reverend C. T. Wilson, in his book on the Holy Land* to the effect, that "the Orthodox Greeks are very exclusive, denying the validity, not only of the Orders of every other Christian Church, but even of their baptismal rite," may be definitely refuted.

His Beatitude, most Holy and Beloved of God, has great pleasure in telling the most Venerable Dr. Dowling, in reply, that, desiring a careful answer to be given to his question, he forwarded it to the professors of the Theological College of the Venerable Cross, that they might take a comprehensive view of the whole Orthodox Church upon this question, both as regards history and doctrine. The solution resulting from this study on the part of the Reverend Professors, endorsed and approved by His Beatitude, most Holy and Beloved of God, and his holy Synod, is as follows:

The Orthodox Church has always regarded as canonical Baptism, that which is administered in the name of the Holy Trinity, by means of triple Immersion. According to the Seventh Canon of the Second Œcumenical Council, every Baptism not administered by means of three Immersions is invalid.

The Orthodox Church has often in departure from the express direction of the Canon acknowledged as valid even a Baptism administered by means of Sprinkling, or Affusion, and, in fact, even by a secular person. But this it has always characterized as concession.

Of the Christians of the West, the Anglican Episcopalians are found to be nearest to the Orthodox Church in respect of Baptism, because in accordance with the directions of their Prayer Book they administer the Sacrament of Baptism sometimes by Immersion, but permitting Baptism by Affusion,† and from the directions issued on different occasions by the Anglican Ecclesiastical Authorities, it follows, that in the Anglican Church the same opinion is entertained regarding this Sacrament as in the Orthodox Church.

The Anglican Church enjoys great respect and esteem in the Orthodox Church, without implying doctrinal Unity and Sacramental Communion between the two Churches.

For these reasons the Baptism of the Anglican Episcopalians, until their union with the Orthodox Church, as being administered outside of her communion, and not by means of triple Immersion, must be regarded as not canonically valid, but as acceptable by way of concession, so long as from this concession no injury redound to the Orthodox Church through Proselytism.

The most Venerable Dr. Dowling is at liberty to make public use of this reply of his Beatitude, most Holy and Beloved of God, the Patriarch of Jerusalem.

[Seal] [FROM THE PATRIARCHAL REGISTRY.]

Jerusalem, 10 March, 1907.

* *Peasant Life in the Holy Land*, on "Oriental Churches," p. 37.

† *Teaching of the Church of England*, by John, Bishop of Salisbury, translated by John Gennadius, p. 21, A. D. 1901.

CHRIST has gone through the dread experience [of death]. He has come forth "the same yesterday, to-day, and for ever." He is with me now, closer to me than flesh, or world, or friend. When these are going, or have gone, He will be with me still, a light in the darkness, a stay in the strangeness, a Presence known and loved in the loneliness, a Life seen in the midst of Death.—*Bishop Cosmo G. Lang.*

HIDE yourself in Him. Offer yourself and all your sorrows and sufferings, united with that one Perfect Offering ever presented in the Holy Place.—*Bishop G. H. Wilkinson.*

HEXHAM ABBEY CHURCH.

Notable Example of Early English Architecture

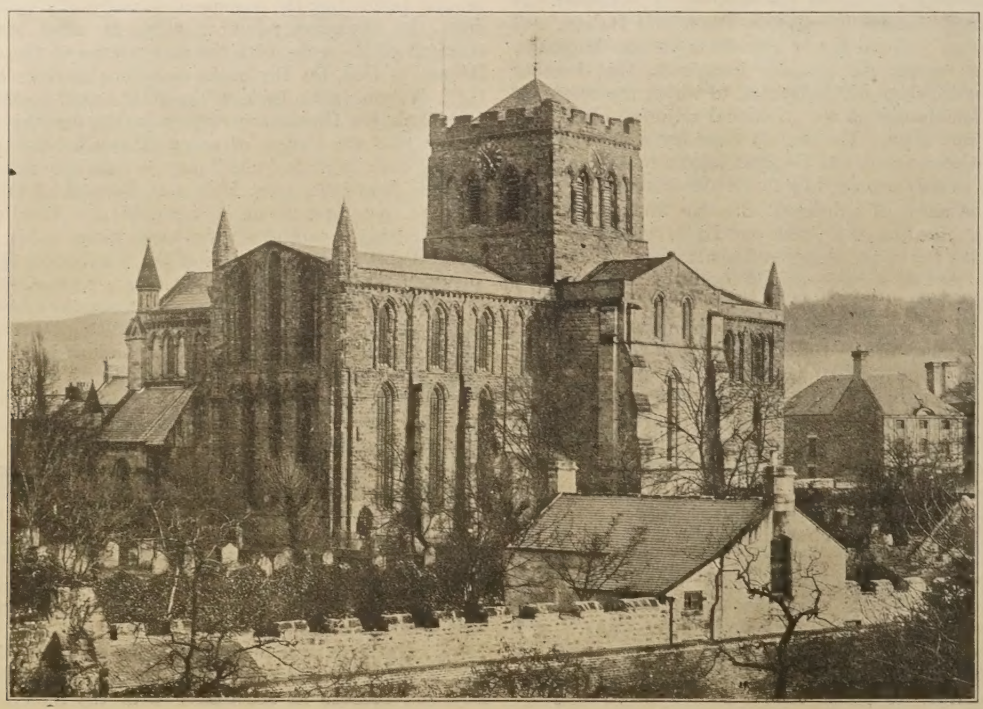
FATHER WAGGETT WILL VISIT AMERICA

Deceased Wife's Sister Bill Becomes Law

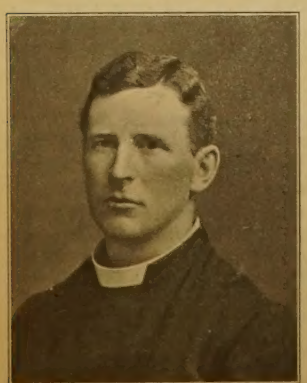
SOLID OPPOSITION OF THE BISHOPS

The Living Church News Bureau
London, August 27, 1907

I SEND a photograph of the exterior of Hexham Abbey Church, and one of the interior of the transepts. This church is of special public interest now for the building of the new nave, which was begun a few weeks ago. Hexham is a very ancient town in the north of England (Northumberland)—possibly a Roman station in the days of the Cæsars—and is of just renown for its great importance both in early English Church history and in the history of ecclesiastical architecture in England. Here A. D. 676 was built one of St. Wilfred's three stone monastic churches (the other two at York and Ripon), and from 680 to 821 Hexham was the seat of a Bishopric, of which, I believe, this same great Churchman was the first occupant. Of St. Wilfrid's Church at Hexham there are most interesting remains: the crypt—similar to that at Ripon—part of the pavements, and nearly the whole of the foundations of the walls of his church. Early in the twelfth century a house of Augustinian canons was founded at Hexham, and later the canons began to build the present church, an excellent example of the Early English style, of which only the choir and transepts are preserved, the nave having been destroyed by the Scots during a raid across the Border at the end of the thirteenth century.



HEXHAM ABBEY CHURCH.



REV. P. N. WAGGETT, S.S.J.E.

The Rev. Father Waggett, S.S.J.E., is leaving Liverpool by the S. S. *Cedric* on Thursday (the 29th) for the United States. Perhaps some information relating to his educational antecedents and career in the Church may be of special interest to readers of THE LIVING CHURCH at the present time.

The Rev. Philip Napier Waggett, one of the younger and most distinguished members of the Society of St. John the Evangelist, Cowley St. John, Oxford, and also one of the strongest, most brilliant, and most useful men that we have in the Church of England to-day, is a son, I believe, of a medical man residing in Bournemouth, and brother to a leading member of the medical profession in London. He graduated (1st Class in Natural Science; 2nd Class in the Theological School) from Christ Church, Oxford, in 1884, taking his M.A. degree three years later. He was ordained priest in the diocese of London in 1886, and was licensed to preach in the diocese of Oxford in 1899. From 1885 (when in deacon's orders) to 1887 he was on the staff of clergy at St. Frideswide's (Ch. Ch. Mission), East India Docks; at St. Pancras', 1887-1889; and then priest-in-charge of the Charterhouse mission, Southwark, until 1892. He subsequently became a Religious of the Society of St. John the Evangelist, and was placed in charge of St. Philip's, Capetown, then in connection with the S.S.J.E. He was select preacher at Oxford, 1902-3; and at Cambridge last year. Since 1901 he has been in charge of the Mission House of the S. S. J. E. in Westminster. He is the author of *Religion and Science* and *The Scientific Temper in Religion,* which notable works show the main bent of his mind. Father Waggett, though a deeply spiritual man, has an intellect perhaps more *fin* than that of any other of the Cowley St. John Fathers. And he is certainly one of the most cultivated and accomplished and genial of men.

Mr. Whitelaw Reid, the United States Ambassador, yesterday week unveiled a tablet which has been erected in Salisbury Cathedral by the citizens of Salisbury as "a pledge of brotherly sympathy" with mourners in England, the United States, and Canada, in memory of those who lost their lives through an accident on the Southwestern Railway within the city of Salisbury in the early morning of July 1st, 1906. The widows and other relatives of the local victims were present at the ceremony, and also some tourists from the United States, and the United States Consuls at Southampton and Portsmouth. After the unveiling, the Bishop of Salisbury, who was accompanied by the Cathedral clergy, dedicated the tablet. Mr. Whitelaw Reid, in an impressive speech, spoke of the gratitude of his countrymen for the many expressions of sympathy from England at the time of the disaster.

A second edition of Dr. John Julian's encyclopædic work, entitled *A Dictionary of Hymnology,* revised, with new supplement, is just out from the publishing house of Mr. Murray. It was first published in 1892. It is a volume containing nearly 2,000 pages (set in double columns of type), and sets forth the origin and history of Christian hymns of all ages and nations. Dr. Julian is vicar of Topcliffe, in Yorkshire, and

Canon of York. He has had conferred on him an LL.D. degree from Howard University in the United States.

Mr. Murray's list also includes, under the title *What We Want*, the notable open letter to Pius X., which recently appeared in English dress in the *Times* newspaper, on the present state of the Church of Rome, from a group of priests. It is translated from the Italian, with a translation of the Roman Pontiff's speech which called forth the letter.

ENACTMENT OF THE DECEASED WIFE'S SISTER BILL.

What has happened in the House of Lords during the past week—such a gloomy week!—is enough to make the eyes of all true Churchmen "gush out with water," to use the expressive language of the holy Psalmist. For a horrible thing has been committed in that House. The majority in the Lords have shown themselves to be just as ready as the majority in the Commons to inflict a breach in the law of the land concerning Christian marriage. And it is further evident that the Conservative party, which is commonly supposed to be so friendly to the Church, is no more to be relied upon by Churchmen than the Radical party. The Conservative party is overwhelmingly in the majority in the House of Lords, and it could have thrown out the Deceased Wife's Sister Bill, or amended it (as the Primate proposed) so that the clergy should stand altogether outside the Bill, if it had desired to do so. As I heard the vicar of Haven Street, Isle of Wight, say from his pulpit last Sunday evening, the only difference between the two parties in respect to the Church, is that the Radical party hates the Church and the Conservative party despises her. I am glad to be able to record that the Bishops, under the leadership of their chief, voted solidly against the second reading of the Bill, and thereafter in favor of amendments; although I think the Primate's opposition would have had more weight with the House if he had been content with the point of view of the Church—*i.e.*, that union with a deceased wife's sister is sinful. Instead of that, his Grace took the line in a considerable measure that the proposals of the Bill were inexpedient, and that there was no demand for it.

HEXHAM ABBEY. THE TRANSEPT.

Sir Brampton Gurdon's Bill for legalizing union—I can not call it marriage—with a deceased wife's sister came before the House of Lords for second reading this day week, appearing for the first time in the Lords under the patronage of his Majesty's Government. LORD TWEEDMOUTH, who was in charge of the Bill, argued that the disability imposed by divine law was only against such a union during the lifetime of the wife. He quite admitted that the Church of England had always forbidden these alliances. LORD SHAFTESBURY moved the rejection of the Bill. Those who, like himself, were opposed to its proposals, thought it impossible that their lordships would ever seek to make a change in the marriage laws which they believed "to be wrongful, baneful, pernicious, and fraught with endless possibilities of evil." Not only were they encouraging one law of the State as against another of the Church, "but they were joining in a direct attack upon what had been the Christian law of marriage in the Church from the very beginning." THE PRIMATE (the Archbishop of Canterbury) said that the evidence of the advantage that such a change would bring "ought to be overwhelming and irresistible before it could suffice to make them take the extreme step of upsetting in an ancient country a rule which experience had held to be right through practically the whole history of Christendom." It was impossible to study the teachings of the New Testament about man and not feel that they laid down "a solid basis" upon which the Christian marriage rule had been rightly constructed and built up. So far as women—who were vitally concerned in this matter—had expressed an opinion, they were overwhelmingly antagonistic to the proposed legislation. Once it was admitted that affinity, as well as consanguinity, was a bar, the argument for leaving our law as it stood became almost irresistible. The older Christian countries were the trustees in a special degree of that high and sacred inheritance, and he for one would not willingly tamper with it, believing, as in his heart he did, that in the large and wide sense of the word the sanction on which it rested was divine. LORD JAMES of Hereford protested against the statement that in this country, "blessed by the great Reformation," they were to go back to men of the early Church, "men of narrow, though learned views," and ask them for guidance. The DUKE OF NORTHUMBERLAND opposed the Bill. The DUKE OF NORFOLK, as a Romanist, did not maintain that the Bill was against the law of God, but that it was against the enactments of the Church. The LORD CHANCELLOR made the extraordinary claim that, as a Churchman, he had the right to be governed by the laws of this country and not by the laws of the Church in regard to unions of this kind. They were not to be bound "by canonical distinctions or niceties." He regarded the opposition to the Bill as being in some degree "a clerical usurpation over the consciences of the people." LORD HALIFAX combatted the Lord Chancellor's contention—that these unions were not regarded as immoral by the English Church until they were made unlawful by Act of Parliament. The BISHOP OF LONDON said their standard was based on the authority and teaching of Jesus Christ. The idea that human instinct alone was sufficient to bar undesirable unions "crumbled to pieces." The Bill, if it became law, would offend the consciences of the 20,000 working clergy in the country. His lordship declared it was a definite step towards the disestablishment of the Church. The BISHOP OF SALISBURY said that, unless they kept to a clear rule in this matter, they would get on the downward path. The BISHOP OF HEREFORD was satisfied that the present law was better than the proposed one. The MARQUIS OF SALISBURY, in reply to Lord James of Hereford's point that the Bill, if passed, would prove a blessing to the poor, said that no one would doubt that the Bishop of London knew more about the poor than Lord James. In the division for the second reading, the figures were 111 against 79, majority for the Bill being 32. The whole of the Bishops present, 17 in number, voted in the minority. The committee stage of the Bill was taken

in the Lords on Friday. The PRIMATE moved an amendment, the object of which was to place the clergy outside the provisions of the Bill altogether—*i.e.*, to prohibit the use of the fabrics of churches for services in any way connected with the performance of these unholy unions. This amendment led to a spirited discussion and was strongly opposed by a number of Peers. LORD STANLEY of Alderley held that the Canon of 1603, which declares that union with a deceased wife's sister is contrary to the law of God, could not be binding if repugnant to the statutes of the realm. As the law of the land was changed from time to time, these ecclesiastical canons had to give way. The BISHOP OF SOUTHWARK, in reply to Lord Stanley, said they were not living in the times of Henry VIII., and he would be surprised if any but a very small number of members of the House, accepting the modern principle of liberty of conviction were to think that any spiritual body, be it the Church of England or any other, could prolong its existence on such terms as these. The Primate's amendment was defeated by a majority of 43.

LORD TWEEDMOUTH moved an amendment making it optional instead of compulsory for an Incumbent to allow a union with a deceased wife's sister to be performed in his church; and this was agreed to.

In the report stage of the Bill, yesterday, the DUKE OF NORTHUMBERLAND, head of the great historic house of Percy, administered a strong rebuke to the Lord Chancellor and Lord James of Hereford, "two of our highest Judges," for having repudiated the authority of the Church in all matters relating to marriage. LORD HALIFAX said that if their lordships in that House thought that by passing this Bill they would settle this question they made a great mistake. He was certain that both clergy and laity would refuse to frame their conduct in accordance with the law which it was proposed to pass, and he thought their lordships "had gone a great step towards hastening the day when the relations of the Church and State would be seriously modified." The third reading of the Bill was carried by 98 votes against 54. In the House of Commons, to-day, the Lords' amendments to the Bill will be considered.

Canon Hervey, rector of Sandringham (where is the country home of the King), and the King's domestic chaplain, is resigning through ill health. It is understood that the Rev. F. P. Farrar, son of the late Dean Farrar, will succeed to the benefice.

J. G. HALL.

AN APPEAL TO ALL BRANCHES OF THE CATHOLIC CHURCH THROUGH THE MEDIATION OF GENERAL CONVENTION FOR THE RESTORATION OF ITS PRIMITIVE HEBREW BRANCH.*

[This Appeal is submitted to THE LIVING CHURCH for publication with indorsements as to its subject matter from the Rev. R. W. Hogue of Wilmington, N. C., as chairman of the committee on the Evangelization of the Jews appointed in the Third Missionary Department of the American Church; and from the Bishop of Tennessee, the Bishop of East Carolina, the Anglican Bishop in Jerusalem, the Rev. W. R. Huntington, D.D., of New York, and the Rev. K. Mackenzie, Jr., of Westport, Conn.—EDITOR L. C.]

IN the United States there are myriads of Jews who have fled from bitter persecution in Eastern Europe, where they witnessed a debased form of Christianity. Living mostly in the poorer quarters of American cities, they shrinkingly face the cries of "Christ-Killer," "Sheeny," and other galling taunts; while the lives of the majority of Christians around them illustrate very imperfectly the noble teachings of the gentle Saviour of mankind. Moreover, their minds are inflamed against Christ by vile stories circulated by prejudiced men of their own race, and the remembrance of centuries of wrong at the hands of so-called Christian nations. Anglican, Greek, Roman, and almost every other communion of the Christian Church have been, or are, in condemnation for sins of omission or commission against the race, "whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever."

The more refined native born American Jews, in society, college, hotel, and elsewhere are often bitterly wounded by deliberate social ostracism or that indefinable barrier which almost universally marks the intercourse between unconverted Jews and Gentiles. Moreover, refined Hebrews are themselves often saturated with various phases of Jewish prejudice, especially against their brethren who acknowledge the Messiahship of Jesus, although many who bitterly oppose and traduce converted Jews, even some distinguished American Rabbis, acknowledge Christ as a prophet like unto Moses, and the most glorious example of the *manhood* of Judah.

But there is a point whereat a far deeper spiritual wrong is done to the children of Israel than in either neglect or hatred: The Hebrew leaders of the early Church, in their misunderstanding of God's plan for the Gentiles, endeavored to place upon them the yoke of the Law of Moses. After much contention, the Court of Apostles at the Council of Jerusalem removed every unnecessary burden. To-day the Gentile leaders of the Church, with the positions reversed, are making an identical mistake in teaching Hebrew Christians to forsake entirely their ancient national and social ceremonies.

The unscriptural attitude has caused the light of the Gospel to be almost entirely withdrawn from Jewish circles, brought much confusion and scandal to the Jewish missionary activity of the Church, and been the occasion of multiplied sorrows alike to the convert and his kinsmen, who naturally regard him as a traitor and treat him accordingly.

In St. Paul we find an unique example of consistency as he fulfils his ministry as a Jew, a Roman, and a Christian. Many years after becoming a follower of Jesus, he deliberately said: "I am a Jew." In the same chapter (Acts xxii.) he asserts his Roman citizenship, and in other scriptures declares that he has set his affections on things above. In his loyalty to Christ he did not despise his Jewish birthright, nor undervalue his position as a free-born Roman, but used them to the glory of God and in the interests of his fellow men. When he said, "In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female," he was referring to the spiritual tie, and no more intended to un-Jew the Jew, than he did to unsex the Gentile. He salutes the Churches of the Gentiles and declares himself a Hebrew of the Hebrews. He circumcises Timothy and protests against the Galatian Christians submitting to this rite. He kept vows, said he had done nothing against the customs of the fathers, proved false the charge that he had taught the Jews among the Gentiles to forsake Moses, and wrote to the Corinthian Christians, "To the Jews, I became as a Jew, to gain the Jews; as under the law, to them that are under the law, to gain them that are under the law."

As the question affects Israel nationally and the Church universally, and as it is of supreme importance that Jews should know their national and social freedom in the Gospel, we appeal to all branches of the Catholic Church, *through the mediation of the General Convention, to restore its primitive Hebrew branch and proclaim the Scriptural truth "that Hebrew Christians are not required by the Church to forsake their people, but are entitled under the liberty wherewith Christ has made them free, if they so desire, to admit their male children into the Covenant of Abraham, and to observe any other of the rites and ceremonies of their fathers not done away with by Christ and the primitive Church, provided only it is clearly understood that neither Jew nor Gentile can be saved by works of the Law, but only through the merits and mediation of Jesus Christ, our Lord and Saviour. 'For there is none other name under heaven given among men whereby we must be saved.'"*

MARK LEVY,
*A Son of the Priestly Tribe of Israel.**

* Acts xxi.17-26; xvi. 3; xviii. 18; xxviii. 17; Gal. ii. 7-9; I. Cor. vii. 18-20; ix. 20.

* Deut. xviii. 5-7; Jer. xxxiii. 20-24; Mal. iii. 1-4; Acts vi. 7; I. Cor. vii. 20.

SONNET WRITTEN IN A CATHEDRAL.

The dim Cathedral light is pale pearl grey,
But yet with touch of orange, red or green,
The gorgeous windows paint the sun they've seen,
And flood cool shafts with darting flames of day.
The cloistered aisle calm makes its ghostly way
To marble altar carved where tapers hoar
Reveal the golden tabernacle door,
And stone similitudes of saints betray.
In wistful mind I came and sat forlorn,
When mystic music soft as musing wind
That sings to trees, a-down the church was borne;
It wafted far my soul from human dawn;
I saw in spirit mid-day's holy sun
Of rarest rest, of keenest peace now won.

CORTLANDT VAN WINKLE.
564 Franklin Street, Buffalo, N. Y.

PROGRESS ON THE NEW YORK CATHEDRAL

What Has Been Accomplished to the Present Time

DEATH OF ARCHDEACON KIRKBY

Bishop of London Will Preach in Open Air Services of Wall Street

ST. MICHAEL'S WILL OBSERVE ITS CENTENARY

The Living Church News Bureau
New York, Sept 9, 1907

IN a recent issue of the *Times* there was printed a resumè of the progress made upon the Cathedral of St. John the Divine to the present time, with some estimate as to what may be expected in the future. It is now, according to that article, thirty-four years since the incorporation of the Cathedral, and fifteen years since the laying of its corner-stone on the heights back of Morningside Park. Its topmost stone to-day is 137 feet above ground—the keystone of the only completed one of the four great arches that are ultimately to support the towering dome and spire.

"How long would it take to complete the Cathedral if all the necessary funds were in hand?" said Mr. La Farge. "Why, I should say that five years would be ample time. But as the matter now stands, you must excuse me from prophesying."

If the progress made since the laying of the corner-stone, fifteen years ago, is any criterion of the future, it is not at all improbable that the Cathedral in its building will round out a full century.

The two gifts recently announced—$100,000 from J. Pierpont Morgan and $75,000 from George S. Bowdoin—have made it possible to give out the contracts for the building of the crossing. Three or four years is the estimated time for the completion of this work. At a rough estimate this means that one-fifth of the structural work will have been done within twenty years of the laying of the corner-stone.

The cost of the Cathedral has been variously estimated at sums running from $10,000,000 to $20,000,000. The work already don has swallowed $3,000,000.

Borings proved that much of the native rock under the site of the Cathedral was what is technically known as "rotten" and unfit to support the immense weight of the Cathedral. This had all to be excavated to a depth of 75 feet in places, and the excavations filled in with concrete. This buried labor cost $500,000.

The first part of the actual structure to loom up on the sky line of what was then Morningside Heights, but which has since become Cathedral Heights, was the eastern great arch and its two flying buttresses. The keystone of this arch was dropped into place, 137 feet above ground, in October 1899. This mass of masonry cost about $300,000. Meanwhile the crypt chapel down in the foundations under what is to be the choir was completed, and shortly afterward opened for services with a seating capacity of 500. Then the eight huge columns that are to support the vault above the chancel were hauled through the streets and slowly raised into place. The quarrying, transportation, and raising of these two-piece columns cost $20,000 per column.

After the setting of these eight columns, the section of the Cathedral which lies to the eastward of the great arch already built began to take definite shape. This section includes only the choir and the chancel. The length of the choir is 120 feet, its height 118 feet.

To-day the side walls of this section are practically completed, and the work of vaulting it over will soon be commenced.

This easterly, or choir section, is to be flanked with seven chapels, called the Chapels of the Tongues. In recognition of the diverse races which make up this city's population, minor services in various foreign languages are to be held in these chapels. Of the seven that the plan specifies, only two have been built. The first of these is the Belmont Chapel, given by August Belmont and costing $250,000. It is hoped that services may be held in this chapel next Easter.

Next to this chapel, on the north, is the King Chapel, costing about $125,000. The exterior of the King Chapel is practically completed, but there is still a great deal of work to do in the interior.

Thus far the five remaining chapels exist only on the plans of the architects; the funds for their construction have not as yet been contributed.

With the exception of the two mammoth piers from which the three other great arches are to be sprung, the total work done to date has been summed up in the preceding paragraphs.

The two gifts, totaling $175,000, already mentioned, have made it possible to give out the contract for the western great arch. It is expected that the contracts for the north and south great arches will be given out within the next week or two. These three great arches should be completed within the next four years.

According to the present programme, a temporary roof will then be built over the crossing, and temporary sides erected on the north, west, and south. With the choir and chancel completed, services can then be held with practically as large a number of worshippers as the Cathedral will ultimately accommodate.

Above the temporary roof of the crossing and beyond its temporary walls the work of building dome and spire, nave and transept wings, can progress as fast or as slowly as the amount of funds on hand necessitates.

DEATH OF ARCHDEACON KIRKBY.

The Rev. Dr. William West Kirkby, former rector of Christ Church, Rye, N. Y., died September 5th at his home, Rye Park, Rye-on-the-Sound, of typhoid pneumonia. Archdeacon Kirkby had just celebrated his eightieth birthday, and it is supposed that his illness was due to a cold which he contracted on that occasion.

Archdeacon Kirkby was born in England and educated at Oxford. The first twenty-five years of his ministry were spent in missionary work in the Hudson Bay region. He is said to have been the first missionary of the English Church to penetrate the American Arctic Circle. He translated both the New Testament and the Book of Common Prayer into the language of Indians and the Esquimaux of that region.

He was ordained deacon and priest in 1853 by the Bishop of Rupert's Land. He was accompanied to the Hudson Bay region by his wife, who, before her marriage, was Miss Eleanor Wheatley of Berkshire, England.

In his stay in the Arctic regions, Dr. Kirkby was made Archdeacon of Hudson Bay. In 1885, Dr. Kirkby, having gone to New York, was made rector of St. Ann's Church, Brooklyn, after having spent a short time in Florida.

After leaving St. Ann's, in 1887, he went to Rye as rector of Christ Church. The Rye parish is one of the oldest in the United States. It was founded before the Revolution and in that struggle one of its rectors, who was a pronounced Tory, was hanged by the revolutionists and his body buried near the church.

Dr. Kirkby resigned as rector two years ago on account of advancing age, and was succeeded by the Rev. Thomas Worrall. In his rectorship in Rye, Dr. Kirkby cleared the church of debt, and with the aid of his parishioners, put in a set of chimes, a memorial window, a fine organ, and a handsome altar.

The memorial window, which cost $50,000, was given by George W. Quintard of New York, as a memorial to his brother, the late Bishop Charles Todd Quintard of Tennessee.

Dr. Kirkby leaves a widow and five children. The children are Mrs. Percy Matthews, a widow living in the south of England; Capt. John B. Kirkby of New Rochelle, who is in charge of the vessel in Atlantic Coast service; the Rev. Henry M. Kirkby, assistant rector of St. James' Church at Madison Avenue and Seventy-first Street, New York City; the Rev. David Kirkby of Hamburg, N. J., and Mrs. Franklin T. Moore, wife of the rector of St. Mary's Church in the Bronx.

MISCELLANEOUS ITEMS.

The Bishop of London has promised the Rev. William Wilkinson to preach during his visit to New York at one of the now recognized noon-day open-air services on Wall Street. The Bishop will also preach at Trinity Church.

The rector of St. Michael's is advertising for names and addresses of descendants and present representatives of wardens, vestrymen, and families connected at any time with that parish during the past century. The parish observes its centenary at Michaelmas.

WE LOOK to those whose work is over, and we see that . . . the work of Christ has brought perfection to His servants through the sufferings of earth. We look to those who are still pressed in the fight, and we see with them Jesus the Son of Man, shewing in His own Person that God is their support, and applying to each the virtue of His Life.—*Bishop Westcott.*

CHURCH ACTIVITIES RENEWED IN CHICAGO

But the First Sunday in September was the Hottest of the Season

CHURCH HOUSE ESTABLISHED AT OAK PARK

Some Summer Work of Grace Parish

EXCELLENT STATISTICAL PROGRESS MADE BY THE DIOCESE

The Living Church News Bureau
Chicago, Sept. 9, 1907

THE first Sunday in September was marked by unusually warm weather, with great humidity, in Chicago, making the effort of re-opening the various Sunday schools of the diocese arduous in the extreme. Nevertheless the increased efficiency of the whole Sunday school organization was clearly seen in a number of instances where the opening session was more largely attended than on the corresponding Sunday a year ago. At Grace Church, Oak Park, the radical departure of changing the hour of Sunday school from 12:15 P. M. to 9:30 A. M. began with this Sunday. Several of the parishes, among them Christ Church, Woodlawn, and St. Luke's, Evanston, have registered a larger Sunday school attendance during this summer than they did during the summer session of last year.

One of the longest steps forward in parochial work this fall is that taken by Grace parish, Oak Park, in beginning Sunday school and guild work at the newly established "Church House," at 608 South Scoville Avenue, Oak Park. A fine three-story building, originally erected for a social club-house, has been leased by the parish, at a probable outlay of $1,500 a year for rental and light, heat, and care. This building is admirably equipped and well furnished for the combined purposes of club-work and Sunday school work, while Church services can be adequately arranged for in the auditorium on the top floor. The first floor contains two good bowling-alleys, one pool table and one billiard table; the second floor consists of connecting parlors, dining rooms, committee rooms, and kitchen. The top floor is wholly occupied by the large auditorium, with its stage and chairs and cloak-rooms. The first organization will be the Sunday school, which will meet at 2 P. M. After the Sunday school session there will be held a service. As soon as possible the regular schedule of three Sunday services will be commenced. A men's club will be organized at once, and the house will be opened two evenings a week for billiards, pool, and bowling, and once a month for a lecture and a social gathering. A Girls' Friendly Society branch will be formed, likewise a Workers' Guild for women, and a Boys' Club. The officership of this new work will be supplied by the clergy and laity of the parish.

With the last day of August, "Holiday House," at Glenn, Mich., the summer home of the Chicago G. F. S., closed its season. It has been all in all the most successful summer since this new vacation resting-place was opened. About 100 of the Chicago members of the Girls' Friendly Society spent their vacations within its pleasant grounds and rooms this summer, and the average length of each one's stay exceeded that of any previous season.

The choir of St. Margaret's Church, Windsor Park (the Rev. Hugh Spencer, priest-in-charge), went to Wazukazoo woods, Macatawa Bay, Michigan, for their camp about the middle of August, there being about 30 in the party. The members of this growing mission are facing the proposition of purchasing land for the erection of a church, parish house, and rectory.

Such interest has been aroused among the parishioners of Grace Church, Chicago, by the work of organizing four day-excursions on the Lake Michigan steamboats each week during the summer just closing, that this kind of work will undoubtedly be undertaken on a much larger scale next year. These excursions were largely made possible by the generosity of the following steamboat companies, all of whom provided transportation for the families thus gathered together by the workers from Grace Church parish: The Graham and Morton Line, which took the excursionists to St. Joseph, Michigan; the Dunkley-Williams Company, which landed them at South Haven; the Goodrich Transit Company, running to Milwaukee, and the *Theodore Roosevelt* officers, whose fine boat plied to and from Michigan City. The work of Grace Church parish on the west side, among the foreign-born population in Lawndale and between Lawndale and the Chicago river, which has recently been pushed with great vigor by the Rev. E. M. Frank, one of the assistants of the parish, has enlisted so much coöperation among the parishioners that a fund has been started for the purpose of erecting a settlement building in this part of the city, in order to make this work permanent and to aid in its extension.

The ornaments of St. Luke's Church, Evanston, have lately been increased by the gift of two beautiful sets of silk Eucharistic vestments, one in violet and the other in green. The members of St. Luke's Woman's Auxiliary took charge of the Chicago Bureau of Associated Charities' fresh air camp called "Camp Godwill," in Evanston, part of one week during the summer, thus sharing in this work which practically all of the congregations in Evanston unite in supporting, every summer. The work included the furnishing of entertainments each evening, for the amusement of the women and children thus sent out from Chicago by the Bureau of Charities.

The Journal of the last annual diocesan convention has recently been published, and is a volume of 200 pages, being more than 25 pages larger than the Journal of any preceding year. There are 58 parishes and 56 missions, the total of 114 being an increase of nine over last year. Every other leading item of diocesan statistics shows an increase, except the total contributions, which are $589,727.03, as against $666,220.50 last year. The explanation is found in the fact that last year Grace Church, Chicago, and Grace Church, Oak Park, reported about $90,000 of outlay on their new buildings. This is parallelled but in part this year by the item of some $23,000 for the new church of St. Luke's, Evanston. There are now 14,574 families, as against 14,019 of a year ago; 66,820 souls, against 56,260 last year; there were 1,985 Baptisms, against 1,934, and of these there were 552 of riper years, almost 100 more than during the previous year; there were 1,871 candidates confirmed, a gain of just one candidate; there were 1,020 marriages, whereas last year there were but 972; the burials numbered 1,242, against 1,076; the total number of communicants has risen from 25,568 to 26,593, in spite of the fact that 1,517 names were erased from the lists of communicants during the year, 284 by death, the remainder being dropped, usually for negligence of the Holy Communion. A gratifying item of increase is that of the Sunday school enrollment, which now includes 1,352 officers and teachers, and 11,144 pupils. In every instance the above figures are the largest in the history of the diocese, this being the report of the 70th annual convention. A calculation has been made, which shows that the numerical strength of the diocese in all of its leading items, has increased two-and-one-half times during the past twenty-one years. This is an unusual growth, even for Chicago, and fills the growing army of Church people in this Western metropolis with renewed zest and enthusiasm.

The staff of clergy at Grace Church, Chicago, has been increased by the addition of another assistant, the Rev. George MacKay, who began his new work on the 15th of August. He had previously been in charge of St. Peter's Church, Canton, Illinois, in the diocese of Quincy.

The Rev. Dr. Frank DuMoulin, dean of Trinity Cathedral, Cleveland, Ohio, spent a few days in his former parish, St. Peter's, Chicago, during the first week in September.

Bishop Scadding of Oregon, accompanied by Mrs. Scadding, visited their former parish at La Grange, early in September, on their way to the General Convention. The Bishop preached at Emmanuel Church, on the morning of the Fourteenth Sunday after Trinity, and at Epiphany Church, Chicago, that same evening. His descriptions of the vast field and many opportunities in his new diocese were replete with interest.

TERTIUS.

MORNING PRAYER.

O God of everlasting love,
Behold us from Thy throne above—
Thou who hast safely led the way
Unto the opening of this day,
Defend us with Thy mighty power;
Direct and guide us every hour;
Grant that this day we do no sin
Of deed without or thought within;
From danger, Father, keep us free;
Graft in our hearts the love of Thee;
May all our doings, in Thy sight,
Be deeds of love and truth and right;
Through Jesus Christ, our Lord, we pray
These blessings on us for to-day.

GEORGE HERBERT NELSON.

MUSIC once admitted to the soul, becomes a sort of spirit, and never dies. It wanders perturbedly through the halls and galleries of the memory, and is often heard again, distinct and living as when it first displaced the wavelets of the air.—*E. B. Lytton.*

INDIAN CONVOCATION ON ROSEBUD RESERVATION.

WE are probably right in saying that in these days, nowhere in the United States are so many Indians brought together at any one time and place as on the occasion of the assembling of the Sioux Indians in annual convocation of the Niabrara Deanery of the missionary district of South Dakota. The presence of the venerable Bishop Hare, this year, who last year was seriously ill in an Eastern hospital and unable to attend, added greatly to the interest of the occasion and filled with joy the hearts of the Assistant Bishop, the presbyters and deacons, the catechists and helpers, and the faithful laity.

The place appointed for the convocation this year was on

ST. MARY'S CHURCH, ROSEBUD, S. D.

the Rosebud Reservation, well toward the southern boundary of South Dakota, and the encampment was made on the gently sloping hills about the beautiful memorial stone church, Trinity Chapel, two miles from the St. Mary's Mission Boarding School. For those who would come by rail, the nearest approach to the point is Valentine, Neb., a station on the Chicago & Northwestern railroad, 36 miles from Trinity Chapel, a six-hour wagon ride. Usually the Indians, or at least the bulk of them, go to convocation in the good old-fashioned way of travel which they were accustomed to before the iron horse had ever puffed and panted on the plains. This was the case this year; nearly all came overland by horse and wagon. For the Standing Rock people, who border on the North Dakota line and are the most remote from Rosebud, this meant a trip of ten or twelve "camps." For the Santee and Yankton people the trip was made in a couple of days. In coming to the place of convocation, each mission band, as for example the Standing Rock, the Cheyenne River, the Pine Ridge, etc., forms a company, of which company the presbyter in charge of the mission is the commanding officer. Under his leadership the wagons, loaded with men, women, children, tents, bedding, and provisions, trail across the plains from "sun up" to dark, and under his direction the people nightly pitch their tents and join in sunset prayers. Then sitting about the camp fires there is supper, and song singing, and folk lore, and story telling, and pipe smoking. The Indians are fond of fun. They have a keen sense of humor; and often far into the night the tent of one who has the gift of interesting story telling is wide awake with mirth and merriment. I am told by one who knows that the stories in which the Indian folk indulge on such occasions are generally clean and wholesome, and that the stories which are often-times reeled off by an equal number of white men in camp life suffer by comparison with these. And yet there be white faces who still say, "No good Indian but a dead Indian." It seems strange, doesn't it, to hear that the white men who sit about the camp fires of the Adirondacks and the Maine woods, and who sit about the banquet tables of our cities and tell their stories when the ladies have withdrawn, are accustomed to give their tongues to more nastiness, obscenity, blasphemy, and indecency, than a like number of red men who, thirty years ago, were clothed in blankets and had not so much as heard the saying of the Christ, 'Blessed are the pure in heart"?

The streams of wagons began to focus at the place of meeting on Wednesday and Thursday, August 21st and 22nd, and the tepees grew and grew until by Friday evening there was a large city of tents. The Rev. A. B. Clark, presbyter in charge of the Church work in Rosebud, and the Rev. Dallas Shaw, deacon in charge of Trinity Chapel, were gracious hosts and they and their associates had made every arrangement for the success of the convocation and for the pleasure and comfort of their guests. Bishop Hare and Bishop Johnson arrived together at the camp in the early evening of Friday at the hour of sunset prayers. It was good to see the glad joy on the face of Bishop Hare as he greeted again the brethren from whose general assembly severe illness had kept him last year. The foes he has fought, the difficulties he has encountered, the obstacles he has overridden to build up the Sioux in the faith and gospel of Jesus Christ are beyond telling. And as he moved happily again with gentle courtesy and kindliness among his Dakota children, whose touching tenderness as they took his hand was almost pathetic, we who know something of the Church among the Dakotas said to ourselves, "He is seeing of the travail of his soul and is being satisfied."

Convocation was formally opened on Saturday morning. Bishops Hare and Johnson, the clergy, catechists, and helpers, marched in procession from the church to the spacious booth which was partly roofed and shaded with heavy boughs of pine. The booth was thronged with worshippers and a reverent crowd also stood, sat, or knelt outside. Bishop Hare preached the opening sermon and the Holy Communion was administered. After this service, while the men organized for business in the

GROUP OF GIRLS. TAKEN AT THE INDIAN CONVOCATION.

booth, the women met by themselves in the church. Here the annual offerings were brought together; offerings which had been sent by the hands of the delegates from the various societies and guilds of women workers in the chapels and missions and stations throughout the Niobrara Deanery. You will be surprised and almost confounded when I tell you that the sum total of all these offerings of the *Indian women workers* exceeded $2,700. Each offering was designated by the women who made it, for the various objects to which they wished to have it go. These objects were Domestic Missions, Foreign Missions, Diocesan Missions, Native Clergy Sustentation Fund, Bishop's Salary Fund, etc., etc. Twenty-seven hundred dollars contributed this year by the Indian women of the Church in South Dakota, for Church and charitable work among both reds and whites in South Dakota; among those who are "out of the way," through hard cider and the ills that follow in its train, in abandoned hill towns of New England; among the mountain cabins of the South; among the mining men of Alaska; among the Subanos of Pangpang—$2,700 *this year from the Indian women of the Church in South Dakota!*

Sunday morning the convocation, men and women, assembled again in the booth, the Holy Communion was administered

and a sermon was preached by Bishop Johnson. On the afternoon of Sunday about 100 candidates were confirmed, Bishop Hare administering the rite to those from his portion of the field and the Assistant Bishop to those from the part of the field committed to his care. Sunday evening the Rev. A. B. Clark baptized a number of babes and adults in Trinity Chapel. Directly following this service many sought shelter in the church from a fierce downpour of rain which suddenly broke upon the camp. This was made the opportunity for an extemporized service at which addresses were made by Bishop Johnson and by the Rev. J. R. Jenkins, minister at Chadron, Neb., in the district of Laramie, a visitor at convocation.

At an early hour on Monday there was a service of corporate Communion for the members of St. Andrew's Brotherhood. The Rev. E. Ashley, director of the Dakota Chapter, preached the sermon and assisted in the office of administration. The number of Brotherhood men present was 52, all of whom received the Sacrament. Following this service Morning Prayer was said in the booth and the sermon was preached by the Rev. William Holmes.

Tuesday a service for the admission of catechists was held, two candidates being admitted as catechists and two advanced to the grade of senior catechist. In the evening in the chapel of St. Mary's School, Bishop Hare again administered the rite of Confirmation.

In addition to the services which we have mentioned, there were frequent meetings for business and for discussion. Indeed there was hardly an hour of any day, from 9 in the morning till 10 at night, that something was not doing closely related to the purpose of the convocation. There were meetings of various guilds among the women, such as the Woman's Auxiliary, the Daughters of the King, etc. There were reunions of the Brotherhood of Christian Unity and of the Brotherhood of St. Andrew, which, the former under the direction of the Rev. Philip J. Deloria, and the latter under the direction of the Rev. Ed. Ashley, enjoy a friendly rivalry and do an excellent work among the Dakota men. On each day there were addresses on the following topics which had been previously selected for discussion: (1) What the Church has done for the Dakotas; (2) What the Dakotas should do for the Church; (3) Our Life is the Gift of God: How Can We Make the Best Use of It? (4) When and How is the Best Way of Giving Your Money for the Lord's Work, so that He will Accept it and Bless You for it? (5) What is the Best Way to Increase the Native Clergy Sustentation Fund? (6) Shall We Introduce the Church Temperance Society among the Dakotas?

We wished that we could understand the language of those who took part in these several discussions; for each spoke with native eloquence and with inspiring enthusiasm. Opportunity was given at some time each day for the women and for the men, assembled separately, to do what Indians and Whites, too, sometimes enjoy at Church conventions and convocations—simply to tell out what was in their hearts, without previous arrangement or programme and with no attempt to tie to any text or topic. Any one who had a message, or who thought he had, was asked to deliver it. The debates which ensued were earnest and kindly-spirited and in a way were of real value. Each evening a sunset service of song and prayer was rendered out under the sky and the benediction was pronounced by Bishop Hare.

The convocation was formally opened on Saturday and was adjourned on Tuesday. We have not attempted to report in detail the doings of the several days. But these notes hurriedly jotted down by one who was on the ground, and the photographs snapped on the spot, though the breeze was not always friendly for excellent results, may be of interest to the reader and may give to one who never can have opportunity to see it, a clearer impression of what a Sioux Indian Church convocation is. As a spectacle it is unique. As a religious pilgrimage and conclave the annual convocation has done great things in stimulating Christian zeal and in strengthening the bonds of communion and fellowship among the people of the Dakotas.

EMBER GUILD FOR THE EXTENSION OF THE MINISTRY.

AT the annual meeting of the alumni of the Western Theological Seminary, held May 27th, the undersigned were appointed a committee to inaugurate a movement, which unless some other name is preferred, might be called an "Ember Guild."

We are all familiar with the great need of men in the ministry of the Church. Every Bishop at home and abroad is calling for men, yet the supply of candidates for Holy Orders is all too small. Correspondence, discussion, statistics, do not fill the need. The Bishops do not and cannot know the young men and boys of the parish as does the parish priest, and upon him, therefore, rests the responsibility to a large extent, of presenting earnestly and continually to his boys and young men, and to parents, the need of the Church, the work of the Ministry, and its glorious call to manly, well-equipped men, for active service for Christ and the souls for whom He died.

We believe that the Church, through her priests, should turn to God and wrestle in prayer, especially at the four Ember seasons, that he will put it into the hearts of more of our boys and young men to offer themselves to this high and holy work.

As a working basis for the Ember Guild, we propose that among the clergy generally, some such plan as the following be accepted and carried out by every priest who is in accord with it.

That we pledge ourselves to spend one-half day (or four hours) some time during each of the four Ember seasons, preferably in church, which time we shall devote to services, self-examination on our ordination vows, meditation, and reading on the work of the ministry, and in prayer to Almighty God that He will send forth laborers into His harvest, and that we may be guided in selecting some among our own youth whom we may, under God, bring forward to Holy Orders.

First, let us get back to "first principles" as to our own personal priesthood; and then fervently pray for the increase of the ministry.

We suggest as helpful books for meditation and reading during these quiet hours, the following:

The Prayer Book—Ordinal.
Liddon's *Clerical Life and Work.*
Newbolt's *Speculum Sacerdotum, Priestly Ideals, Priestly Blemishes.*
Bishop Forbes' edition of *Memoriale Vitae Sacerdotalis.*
Bishop McLaren's *The Holy Priest, Practice of the Interior Life.*
Manning's *Eternal Priesthood.*
Law's *Serious Call.*

We suggest some such plan as the following, to be carried out by the individual priest in his own church, or in company with one or more others:

7:00 or 7:30 A. M.—The Holy Eucharist. Breakfast.
9:00 A. M.—Morning Prayer.
9:30 A. M.—Ordination Vows, Self-Examination.
10:00 A. M.—Reading.
10:30 A. M.—Meditation.
11:00 A. M.—Prayer and consideration of possible candidates.
11:30 A. M.—Reading or Meditation.
12:00 M.—Prayers for Missions and other devotions.

It is proposed that the greatest latitude as to time, plan, etc., be accorded each one in carrying out the objects of the proposed guild. If the hours cannot be kept consecutively they may be kept as one is able.

An annual fee of about 25 cents would cover cost of postage, clerical work, etc.

Any clergyman of the Church, whether Bishop, priest, or deacon, who favors such a guild and who is willing to observe the rule as above outlined may send his name and address to the Rev. E. J. Randall, 2062 Washington Blvd., Chicago.

It is planned to hold a meeting for organization in Chicago next May or June on the day of the annual meeting of the alumni of the Western Theological Seminary, at which votes may be cast and suggestions made by mail by those who live at a distance.

Nearly one-half of the Alumni have expressed their intention of joining the guild. Yours very truly,

EDWIN J. RANDALL,
St. Barnabas' Church, Chicago.
WALTER S. HOWARD,
St. Thomas' Church, Plymouth, Ind.

September 6, 1907.

THE INFLUENCE OF THE ENGLISH CHURCH IN FOUNDING AMERICAN INSTITUTIONS.

From an address delivered before the Church Club of Louisiana [Condensed].*

By the Rev. Randolph H. McKim, D.D., LL.D.,
Rector of the Church of the Epiphany, Washington, D. C., and President of the House of Deputies.

AFTER enumerating the successive steps in planting the Colonies, Dr. McKim says:

But I give you a more specific reason for the gratitude that ought to pulsate in all our hearts as we recall the memories of three hundred years ago. That first English colony at Jamestown in 1607 was the fruitful source of a large,—I may dare to say of the larger,—part of all that made the beginnings of American history luminous, and glorious.

How deep is the historic interest that attaches to the spot! There was builded the first permanent fort on the soil of the thirteen colonies, there was reared the first Church, there was laid out the first town, there was celebrated for the first time the Holy Communion of the body and blood of Christ, there met the first legislative assembly of freemen in this western world. It was there, three hundred years ago, the English Bible was first given speech on American soil (it was, I may remind you the Bishop's Bible of which the last Edition was printed in 1606);[1] there the English Prayer Book first came into permanent use to kindle devotion in the hearts of men in this western world; there the English Church with all its rich heritage of primitive faith and order and worship, first took root on American soil! On that spot where stands that old ivy-clad tower, were planted the seeds of English law, of English representative government, and of English liberty.

Nor is this all. At the town of Henrico, not far distant from Jamestown, was built in 1602, "an Hospital with four score lodgings (and beds already sent to furnish them) for the sick and wounded or lame, with keepers to attend them for their comfort and recoverie."[2]

At the same place, in the year 1619-20, was organized the University of Henrico, with 10,000 acres of land for its endowment, and also a college for the instruction of the Indians—both unhappily destroyed by the Indians in the massacre of 1622, which so nearly destroyed the entire colony.[3]

A Free School was also embraced in the scheme. It was established May 11, 1621, at City Point.

With good reason then may it be said that if you seek the earliest spring and source of American Civilization, American Christianity, and American constitutional liberty, you will find it on the soil of the Jamestown Colony.

I made a similar remark eight years ago and it got into print, whereupon I was severely rebuked by the editor of a Roman Catholic newspaper, and charged with grossly misrepresenting the truths of American History. The writer recalled the numerous settlements made by the Spanish and French under the banner of the Roman Church, and declared that the seed of Christianity was planted on American soil more than a hundred years before the Jamestown Colony.

Now it is true that Columbus erected a cross on the Island of San Salvador in 1492, it is true that the Franciscans established a mission in Haiti in 1492, and others in San Domingo in 1513. It is true also that DeSoto landed at Tampa Bay in 1539, and that on that marvelous march westward to the Mississippi River, priests of the Roman Church marched with him and erected temporary altars, it is also true that in 1539, Franciscan Fathers established missions in New Mexico. In 1559 a mission was sent to Florida to convert the Indians; in 1565, St. Augustine, Florida, was founded; and far to the north on the bay of St. Lawrence, in 1535, Roman missionaries proclaimed the faith of their Church. In 1603, three years before the settlement of Jamestown, Champlain made his first attempt at colonization. True also it is, that in 1596, the Franciscans are found in California, and in 1601, in upper California, while the Franciscans established a mission in Santa Fe, New Mexico, as early as 1582.

Nor is this all—there is historical authority for stating that in the year 1566, a generation before the English settlement at Jamestown, a Spanish colony sent out from Mexico under Jesuit fathers, established itself on the banks of the Potomac in the neighborhood of what is now Fredericksburg, Va., and erected a chapel which they dedicated to "Our Lady of Axacan" (Occoquam).

But none of these settlements contributed anything to the civilization or the Christianization of the United States of America. No one of them may be called the spring or source of American Christianity, and for this plain reason, that with scarcely an exception, these attempts at colonization were abortive attempts—they were like streams which sink into the earth and disappear,—no fertilizing rivers flowed from them—they were not "sources" of anything.

As to the settlements in Florida, New Mexico and California, the stream of American Christianity had been flowing, if we date from 1607, for from 214 to 241 years before these missions could possibly have mingled their waters with it.

As to the Spanish Missions to which I have alluded, they cannot be called sources of even Roman Christianity in the United States to-day; they were ultimately abortive; they were springs which dried up. In confirmation of this I cite the testimony of Dr. T. O'Gorman, Professor of Church History in the Catholic University at Washington, who wrote a learned work on these missions, and who says in conclusion, "Our survey of the work of the Spanish Church on the territory of the United States is at an end. In time it extended from 1520 to 1840; in space, from the Atlantic to the Pacific Ocean. Over one hundred thousand of the aborigines were brought to the knowledge of Christianity. It was a glorious work. * * * * Yet, as we look around to-day, we can find nothing of it that remains."

Yes, there is ample justification for the statement which I have made, that he who would find the earliest spring and source of American civilization, American Christianity and American Constitutional liberty, must turn his steps to that old ruined ivy-clad tower in Jamestown.

Let me hasten to say that I would not disparage the great part played in the evolution of our civilization, in the establishment of our Independence, and in the creation of our free institutions, by New England and by other Colonies, North and South. The Puritans, the Independents, the Scotch-Irish, the Dutch, the Huguenots—all contributed nobly and honorably to the upbuilding of the Nation.

But historians have failed (for the most part), to make due acknowledgement of what was done by that earliest colony on the James, and by the Episcopal Church there and elsewhere, in the making of the Republic. It is high time that the balance should be redressed in this historical adjustment. The world should be reminded not only that this Church of England colony was the pioneer of the original Thirteen, but that from that Colony flowed the influences which were unquestionably most puissant in establishing freedom and free institutions in this Western Hemisphere.

History shows that ideas of civil and religious liberty were budding in England at the beginning of the 17th Century. They were grafted upon the popular Charters of Virginia in 1609 and in 1612 by the hand of Sir Edwin Sandys, a Church of England man, and a son of one of the heads of that Church. The former of these Charters contains the germ which gradually developed into popular Government. To these chartered rights "the inalienable rights of free born Englishmen"—our forefathers appealed at the opening of the war for independence.

The Charter of 1612 made a distinct advance in the same direction, and a recent historian (Alex. Brown) specifies certain of its articles which, he says, may be called "The Entering Wedges of American Liberty."[4]

But the *Magna Charta* of Virginia was that issued on November 28, 1618, "The great Charter of Privileges, Orders

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* The entire address, from which this section is, by permission of the author, reprinted, is published in pamphlet form by order of the Church Club of Louisiana, and will be on sale in Richmond during General Convention.

[1] There were in all 20 editions of this Bible, 4to, 8vo, and folio.

[2] See *The First Republic.* Alex. Brown. p. 157.

[3] In November, 1618, the Virginia Company instructed Governor Yeardly, who was about to return to Virginia, "according to a former grant hereby ratified," to choose a place for a University at Henricus and make preparations to build a college.

Collections had been taken by direction of the two Archbishops for the proposed University, and the Company acknowledged the receipt of a thousand pounds from this source for that object. Fifty persons were to be settlers on the University land as tenants on shares, one-half of the products to go towards the college. Many donations to the school and college were received, among them Communion vessels costing £550 in gold. July 3, 1622, Rev. Patrick Copland was elected pastor of the college, but before this act the Indian massacre had occurred and out of 1,260 persons in the whole colony, 347 had been murdered, among them George Thorpe, superintendent of the college lands. Thus was the first University on American soil extinguished in blood.

[4] *The First Republic in America.* p. 166.

and Laws," under which popular elective government was granted to the Colony. It is recorded that on that night "a blazing star" appeared in the heavens, betokening to the mind of the superstitious dire calamities, and among them "death to Kings."[5]

It was under this new instrument of popular rights that the first House of Burgesses was elected and, mark you, elected by ballot, in 1619.

Governor Yeardley's proclamation providing for that election had these words: "And that they might have a hand in the governing of themselves it was granted that a general Assembly should be held yearly once, whereat were to be present the Governor and Counsell with two Burgesses from each plantation, freely to be elected by the inhabitants thereof; this assembly to have power to make and ordain whatsoever lawes and orders should by them be thought good and profitable for our subsistence."

That first Congress of American freemen assembled in the choir of the church at Jamestown on Friday, July 30, 1619, and it is to that spot and that day that we must look for the foundation of popular governmen in America—and not to the "Compact" made in the cabin of the *Mayflower* more than a year later.

I may here quote the remarks of an able historian, "It was under these Charters that the seed (of civil and religion liberty) was planted both in South and in North Virginia (*i.e.*, New England). Sufficient honor rightly belongs to the Pilgrim Fathers to make it unnecessary to take for them any honor which rightly belongs to others; and, after giving all due credit to all others, it must be confessed that civil and religious liberty in the New World owe their first debt to broad-minded Churchmen, and to the liberality of the Church of England, which was also the great factor in holding America for the Anglo-Saxon against the Church of Rome."[6]

[Services of Anglican Churchmen, clerical and lay, during the Revolution, were then recalled, showing how largely influential were these in establishing American liberty.]

Still more conspicuous were the services of the sons of this Anglo-Saxon Church to civil liberty. An eminent English Bishop said at the recent Church Congress at Barrow, that Churchmen should remember it was the Church which led the way to the making of the Nation; it was the Church which taught the people the first rudiments of liberty.

I venture to think that we may with equal emphasis bid the Churchmen of America remember, on this 300th anniversary, the unspeakable debt this nation owes to the Church planted at Jamestown in 1607.

Remember that it was in a Church builded there that the House of Burgesses met, on the 30th July, 1619 (more than 12 months before the landing of the pilgrims at Plymouth Rock) to legislate for the welfare of the people—the first autonomous body of legislators on American soil—an assembly which was the forerunner and prototype of all free legislative bodies since organized in our country.

Remember that it was in another Episcopal church of Virginia—old St. John's, Richmond—that the great orator of the Revolution, Patrick Henry, himself a devout son of the Church, thundered the popular demand for freedom from the oppressive rule of the British Crown, in that speeech in which he cried, "Give me Liberty, or give me death!"[7]

Remember that the greatest thinkers, orators, and organizers, as well as the one supreme soldier of the Revolutionary epoch, were the sons of the Episcopal Church. Is it necessary to confirm this strong assertion? Then listen to the proof, and say if it is not overwhelming!

It was a son of the Episcopal Church, that same George Mason, the friend and mentor of Washington, who, June 1776, drafted that profound and wonderful document, the Virginia Bill of Rights, the first written Constitution of a free State, upon which the Massachusetts Bill of Rights was modeled, and all succeeding instruments of this kind, adopted by the different Colonies. It was a son of the Episcopal Church, Thomas Jefferson, who wrote that world-famous document, the Declaration of Independence. It was a son of the Episcopal Church, Richard Henry Lee, who proposed in Congress and eloquently advocated that audacious resolution, "That these Colonies are, and of right ought to be, free and independent States."

It was a son of the Episcopal Church, Peyton Randolph, who presided over that First Congress of Patriots which organized the Revolution.

It was a son of the Episcopal Church, Patrick Henry, whose matchless eloquence fired the hearts of Americans, not only in Virginia but all over the land to take up arms against the King.

It was a son of the Episcopal Church, Benjamin Franklin, who was confessed the sage and philosopher of the Revolution, and who rendered at the court of France such inestimable service to the struggling colonies.[8]

It was a son of the Episcopal Church, James Madison, who earned the title of Father of the Constitution.

It was another son of the Episcopal Church, Chief Justice John Marshall, who became the most illustrious interpreter of the Constitution.

It was the Episcopal Church which furnished 34 out of 56 signers of the Declaration of Independence, that is to say nearly two-thirds of the whole number.

It was again the Episcopal Church which furnished 25 out of 39 signers of the Constitution of the United States, about two-thirds of the whole number, not counting ten or twelve Episcopalians who were necessarily absent at the time of signature.

It was the Episcopal Church that gave to the Revolution and to the young Republic that brilliant financier and illustrious statesman, Alexander Hamilton.

And finally it was a son of the Episcopal Church, George Washington, the Father of his Country, who first won our independence by his sword, and then, by his patient and far-seeing statesmanship, consolidated the Republic under the aegis of the Constitution.

Time would fail me to speak of the illustrious service rendered by other Episcopalians, such as Robert Morris of Pennsylvania, and John Jay of New York, our first Chief Justice, and Rufus King and Elbridge Gerry of Massachusetts, Caesar Rodney of Delaware, William S. Johnson of Connecticut, and John Rutledge and Charles C. Pinckney of South Carolina, and George Wythe, Benjamin Harrison, and Thomas Nelson of Virginia. But I will sum up the case for the Anglo-Saxon Church, in one word, to wit: John Fiske, the Massachusetts historian, has told the world that there were five great men of that epoch who may be said to have made the nation—Washington, Jefferson, Hamilton, Madison, and Marshall.

Now all five of these makers of the Republic were sons of the Episcopal Church.

It is not then too much to say that this Church led the way in the making of the Republic. It was her voice, through these her sons, that taught the people the first rudiments of liberty. It was her influence that was most puissant, through these great men, in establishing our free institutions.

Let the historian who would estimate the place which the Anglo-Saxon Church ought to occupy in the annals of the Republic, let him, I say, look at the stature of the patriots whom the Episcopal Church gave to the Revolution. Let him observe that they are not only among the giants of that remarkable epoch. They are the greatest of the giants!

And then let him ask himself how the story of the Revolution and the rise of the Republic would have read, if the names of Peyton Randolph, Richard Henry Lee, Thomas Jefferson, Patrick Henry, John Jay, Jas. Madison, Alexander Hamilton, John Marshall, and George Washington were blotted from our annals.

The answer to that question will guage the debt of America to the Anglo-Saxon Church.

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[5] See *Id.*, p. 293.

[6] Alex. Brown's *First Republic.* p. 408.

[7] "Mr. Henry was, from his heart an Episcopalian . . . . . there was a consistency and humility in his Christian character which formed his highest honor. . . . . He ever had a great abhorrence of infidelity, and actually wrote an answer to Paine's *Age of Reason.* He received Communion as often as opportunity was offered, and, on such occasions always fasted until after he received the sacrament, and spent the day in the greatest retirement. A preacher of the Baptist church, whose piety was wounded by the homage paid to Mr. Henry by the crowd on election day, asked the people aloud, 'why they thus followed Mr. Henry? Mr. Henry,' said he, 'is not a God!' 'No,' said Mr. Henry, deeply affected, 'no indeed, my friend, I am but a poor worm of the dust, as fleeting and unsubstantial as the cloud that flies over yon field, and is remembered no more."—Dr. Hawks' *Ecclesiastical History.* p. 161.

[8] Benjamin Franklin may not have been at one time in his life a very exemplary Christian, but he was baptized in the Episcopal Church, and was strongly attached to its services.

To his daughter he wrote: "Go constantly to church, the act of devotion in the Common Prayer Book is your principal business there." After the Revolution he revised the English Prayer Book to suit the altered conditions and his own ideas. This was before the American Church had undertaken the revision.

SERMONS TO HIMSELF.

By an Up-to-Date Parson.

VII.—ON UNBUSINESS-LIKE METHODS.

I HAD an invitation this morning to attend the annual banquet of the Chamber of Commerce on Wednesday night, and I am going to accept it, and respond to a toast. The list of guests will doubtless be published in the morning paper, and I like to have my name appear among the names of well-known business men.

It gives the impression that I am a man of business myself, and that is a good thing; because parsons are associated so much with women who don't know anything about business, and they are so often visionary and untrained in business habits, that men of the world haven't much respect for them.

I've always said that if a man could have a year or two in business before he studied for Orders, it would be a very good thing. Then he wouldn't endorse a check at the wrong end; though goodness knows I'm not troubled much about endorsing checks. I wish I was. I'd endorse them at both ends and in the middle if necessary, because I'm always hard up. They say a parson is generally a poor business man, and never succeeds in anything else if he gives up the clerical profession. But I don't see why he should be unbusiness-like in his methods. I am sure that I do not go around with my head in the clouds just because I am a parson, quite oblivious of the things of this world. The soup kitchen, and the parish dispensary, and the trade school in the guild house are certainly evidences of my practical spirit.

Of course I know that they are not self-supporting, but as long as Mrs. Wardwell-Johnson makes up any deficiency at the end of the year, what is the use of worrying about it? To be sure, she might die, and her checks might stop; but I say "sufficient unto the day is the evil thereof."

Now strange as it may appear, I am almost afraid that my business ability is not altogether appreciated. The other day when I asked Simon Ford to come around and have some chicken-pie at the parish house Tuesday night, he wasn't a bit nice about it. He said that he didn't like that way of raising money for the Church. It was not business-like, and it was not religious. He didn't mind giving his wife money to pay for a chicken, if anybody needed a chicken; but he didn't see why he should have to go around and pay a second time to help eat the same old chicken, when he hated chicken anyway. He added that the only sensible way was to give all you could afford to give right out of your own pocket, and not give chicken-pies and charge people twice for it.

Moreover he said that the committee of ladies went around to the stores for provisions for the supper, and held up the proprietors at the point of a gun and made them contribute, whether they wanted to or not; and that wasn't business-like, and made the business men mad, and got the Church into disrepute.

But I am sure that I don't see why the storekeepers should object. They ought to be glad of an opportunity to contribute to the Church, whether they belong to it or not. Simon also said that if the affairs of any business house were as badly managed as the affairs of the Church, it would go into bankruptcy in less than ten minutes, and it would serve it right. I got more or less nettled, and I said that as he believed in giving all he could afford right out of his own pocket, I would gladly receive any contribution he was anxious to make, on the spot; but he turned his back and went off down the street. I guess Simon must have chronic dyspepsia. He must be an awful man to live with, and I am sorry for his wife.

She, on the other hand, is simply invaluable when we want to get up a fair to raise money for the Church. At the last fair she conducted a fancy table, and tried to sell a silk baby-blanket to an old bachelor; but he didn't want it. So she folded the four corners over into the middle, and pinned on a bow of pink ribbon, and sold it to the same man for a handkerchief case, and he never knew the difference. Now wasn't that clever? She got two dollars and a half for it; and when she told Mrs. Mansard that it only cost her seventy cents, and if that wasn't business, she didn't know what was, Mrs. Mansard replied that it was not business at all; but it was plain highway robbery; and so of course Mrs. Ford and Mrs. Mansard won't speak to each other. It is dreadful to discover how many people won't speak after we have had a fair. It generally takes me about three weeks to reconcile my parishioners to being decent to each other after the fair is over. It is mighty disagreeable work, but I suppose it is a necessary evil. I am always thankful when the whole thing is over and we recover from the shock of it. Verily, none but the brave deserve the fair!

By the way, William, there is a first-rate chance for a little sermonette; and if you will kindly give me your attention, I think that I had better remind you that possibly you are not as business-like as you think you are. The bill for that rug in your study is still unpaid, although that camera you bought last Monday cost you twenty-six dollars, cash. I am sorry to remind you of this, but unfortunately some of the clergy seem to think that they are a favored class, and can let their bills run on indefinitely as a sort of clerical privilege. They seem to feel that the world owes them a living, and that the obligation is only partially met if they are allowed to contract debts here, there, and everywhere; but if a parson gets into debt needlessly, business men won't respect him; at least it gives the impression that religion is a very impractical matter, and that parsons who preach about the delights of the heavenly life, might much better teach and practice the obligation of common honesty in this life. I know very well that the clergy as a class are sadly underpaid, and that laymen are often miserly and unbusiness-like in their dealings with them; but that fact does not cancel the priest's duty to live within his income if possible; and if it is not possible, then let him take up some secular work, until such time as the Church wakes up from her spiritual lethargy, and deals at least fairly with those who are her prophets, priests, and kings.

Then, William, there is another kind of honesty which you sometimes forget, and that is honesty towards God. Recently you put in a beautiful new carved oak reredos and altar in the church as a memorial of the late lamented Mr. Wardwell-Johnson, which was paid for by the money he made in pork, although he was not a communicant of the Church. The reredos has panels in it of what appears to be gold-glass mosaic; but you know those panels are merely oak boards, covered with gold leaf, and marked off with black paint to imitate the cement between pieces of mosaic. Your candles are tin tubes painted white, with a bit of the real wax at the top, and so both reredos and candles are standing frauds in the sanctuary of Almighty God.

Don't you suppose that God detects and hates shams? And when you set up a cheap imitation of an expensive article in His Holy of Holies, because it costs you less money and less sacrifice than the real thing, and you consecrate it to the service of God, do you flatter yourself that God accepts such gifts as evidences of your love for Him? You owe God the very best you can possibly afford to give, even if it costs you much self-sacrifice; and the measure of your honest self-sacrifice, is the standard of God's judgment of values. God abhors shams, and the best thing you can do is to throw those tin candles in the street, and scrape the paint off from the panels of your reredos, and get down to the plain, honest boards underneath, and then ask God to forgive you for the sacrilege of your miserable, pretentious compromise. Shams are always dishonest, bad taste, bad art, and in the House of God they are gratuitous insults to Him whose sacramental throne the altar is.

Yes, William, this is a fact, though you seem to have forgotten it. Be honest with God in the Holy of Holies. Then William, if you are a business man, why don't you keep your parish records written up as they should be, and make your visits, and do your studying, in some systematic way? You often think that you are overworked; but that is largely because you work at haphazard without definite system, and judicious arrangement of your time. You waste a lot of time and get nervous and fussy from sheer lack of business system. Brace up, William, and plan out your work, and then force yourself to follow your plan as far as possible. You will be astonished to find how much easier your work becomes, and how much more time you will have at your disposal, and how much more you can accomplish. System, order, honesty, business-like methods, are just as necessary in clerical, as they are in secular work, if you expect any sort of success, or if you expect business men to regard you as anything more than an effeminate superfluity in the community. Think this over, William, and see if I am not right about it.

All that is of God in our life here will endure in the life to come. All the pure love, the hallowed memories, the friendships, the ties that God has sanctioned here, will be there, made perfect in Christ Jesus for the more abundant service in the life of the world to come.—*Canon Garnier.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

CALEB THE FAITHFUL EXPLORER.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII. What desirest thou? Text: Numbers xiv. 24. Scripture: Num. xiii. 1-3, 21-25; xiv. 1-10.

AS a preparation for the teaching of this lesson the teacher should read Num. xiii. 1-3, 17-33; xiv. 1-24; Josh. xiv. 6-15; xv. 13-20; and Deut. i. 19-36. Each of these sections will add something to your knowledge of the circumstances. From a careful study of them you will see that the command of the Lord spoken of in v. 1, was given only after the people themselves had suggested the sending of spies. You will also learn that Caleb was rewarded for his faithfulness by having the promised inheritance given him, but that he received it finally because he trusted God's promise enough to act upon it. As a result he went against the giant sons of Anak, and with the help of the Lord on his side, easily defeated them. He alone of the families entering Canaan seems to have obeyed "fully" the directions given them from God. He alone drove out all the Canaanites in his inheritance. The others made a compromise with them, and in the end were led into idolatrous ways.

It was in the autumn of their second year out of Egypt that the Children of Israel came to the borders of the promised land. After receiving at Mount Siani the law, and building there the Tabernacle, they took their departure on the fiftieth day after the first rearing of the Tabernacle (Ex. xl. 17; Num. x. 11). This would be about May 15. The time of the sending of the spies was when the first grapes were ripe (Num. xiii. 20). This would be late July or early August. In less than three months, therefore, after leaving Mount Sinai they came to the borders of Canaan (Deut. i. 19). The distance is about 150 or 200 miles. In less than two years after their leaving Egypt God was ready to give them the promised land. The only thing upon which its actual possession was contingent was the fitness of the people to receive it. This was tested by the command given them to go up and take the land which was before them. They hesitated and made the request that men be sent in to spy out the land to see if it was a good land, to ascertain the character of the inhabitants and the defenses they had prepared. This suggestion was accepted by Moses, and it was not displeasing to God.

Of the twelve men sent, all brought back the same report as to the nature of the country and of the inhabitants. All agreed that the land was all that God promised; and also that the people of the land were well fortified and that some of them were giants. The sum of the matter was that there was a prize there to be won, but great difficulties lay in the way of taking the prize. Then the difference between the spies came out. Ten of them declared that the entering of the land was an impossible task. Caleb and Joshua were men of another spirit. They took God into account in their calculations. They did not minimize the difficulties, but they declared that with God on their side they could well overcome them.

Surely all the past history of their march from Egypt had been teaching them this very lesson which Caleb had learned so well. When they were commanded to go forward at the Red Sea, they were commanded to do an impossible thing, but because it was God who gave the command, they succeeded when they obeyed. Water was brought out of the rock for them, and bread came down from heaven. There is no such thing as an impossibility when God gives the command. The only failure comes through the lack of faith to obey. But the ten faithless spies made their voices heard above those of Caleb and Joshua, because the people were more willing to hear their opinion. The report of the spies tested the people, and they failed to stand the test.

The rebellion of the people at this time was the most serious thus far. Not only were they unwilling to do what they were commanded to do, but they were ready to choose new leaders to take them back to Egypt. Moses pleaded with them, calling to mind how God had proved His love for them in the past (Deut. i. 29-36), but they were in no mood to listen to good counsel. Caleb and Joshua added their protest to that of Joshua, and the people finally "bade stone them with stones." It would not be hard to picture this scene. And just at this culmination of their folly, they were sobered by the appearance of the Glory of God. He made known His presence to save His faithful servants.

The sentence of doom passed upon the people, its remission at the prayer of Moses, the decree that every adult present except the two faithful ones must die before this people would be permitted to go into the land which they had forfeited by their faithlessness, the change which came over the fickle people by which they persisted in making the tardy attempt to go up although now forbidden to do so by the Lord, and the disastrous defeat which awaited them, all these are details which may fittingly be brought out in class. Some of these incidents might well be assigned for study to individual pupils the week before.

Caleb furnishes us with an inspiring example of a man who not only had faith, but was ready to act upon it. There are hundreds of people who are willing to agree that Jesus Christ is the Saviour of the world, to *one* who has that belief so firmly in his heart that he makes it the object of his life to make known that faith. It was three men against 600,000 there that day, and all the power seemed on the side of the crowd—until the Glory shone forth through the veil that usually shrouded it. But the three men received the reward of their faith, and the crowd received that for which their lack of faith fitted them. We learn of what the Saviour has done for us, and we know what He is able to do for others. And then the command is given us to make it known. We realize that it ought to be done. But we also see the difficulties, and it seems that there would be no use of trying to do anything because of these obstacles. But since it is God who gives the command, He blesses the seemingly feeble efforts of those who obey. Those who give their offerings in Lent through the Sunday school offering are a part of that band which is able to send Missionary Bishops to every one of our foreign fields and to give a few helpers to each one. Surely He enables us still to do "impossible" things.

The lesson of *steadfastness* comes to us from this man Caleb. Forty years later he was still ready to accept the promise made him. He was ready to do his part in order to receive the rich lands about Hebron. Giants had no terrors for him, because he measured those giants against the mighty power of God of which he had had experience. We need more steadfastness. It is easy to make promises. It is not easy to be steadfast all through the years.

Those giants also have their counterpart in our own experience. They bar the way which we must go to reach our promised land—heaven. Refer to the particular giants which strike terror to your own pupils. There are the giants of ridicule and scoffing which are very hard for boys to overcome, although girls are not so much afraid of them; but the girls are afraid of others, such as the fear of losing a good time. We are all likely to suffer at the hands of giant Laziness.

AN AUTUMN THOUGHT.

The leaves are fallen from the trees,
Upon the ground they lie;
The empty branches in the breeze,
Wave dark against the sky.

But on each tip, a little thing,
A future leaf, we see
Waiting the coming of the spring,
And warmth, to set it free.

'Twill wait through all the winter long,
Until the snows are past;
Then, while the glad birds sing their song,
Bloom into leaf at last.

Shall we who watch in autumn now,
This promise of the spring,
See the fresh leaf upon the bough,
When winter's taken wing?

We cannot tell: some distant land
Perhaps may be our home;
We may no more tread this earth's strand
When spring time shall have come.

He, only, who has made us, knows,
Whate'er our lot may be,
In life or death, summer or snows,
We trust it all to Thee.

Z.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

REVERENCE IN CHURCH.

To the Editor of The Living Church:

WHEN Jacob awoke, after his dream of "a ladder set up on the earth," and the message to him by God—"he said, Surely the Lord is in this place; and I know it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

He had slept in the open country and, presumably, far from any human habitation. God having manifested Himself to him there he declares it to be "none other but the house of God"; and as such to be a dreadful place; that is to say a place wherein he would stand in fear and awe.

All through the Old Testament—at the building of the Temple—in the Psalms of King David, and wherever God's house is mentioned it is always as of a place of special awe and reverence. In the New Testament it is the same, and our Saviour "taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer?"

Fully knowing—as Jacob did also—the omnipresence of God, yet we believe that He is specially present in the churches set apart for us to worship Him in, and wherein we have communion with His Son, our Saviour, and are partakers of His Body and Blood.

Our feelings in regard to God's house may be compared to that of Moses when God called unto him out of the midst of the bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground": and Moses, we are told, "Hid his face: for he was afraid to look upon God."

In some churches—particularly in Georgia and Virginia—there is a prevailing custom for congregations to stop in the nave, after the close of services, to greet one another; introduce strangers and have a sort of social chat and gathering: sometimes the clergyman will come and join the congregation and there—in the church—have a chat with them on general subjects and have strangers introduced to him.

The custom has no doubt arisen from most kindly feelings; but it is most deplorable and irreverent.

It is distracting to those who may wish to remain for a while at private prayers; so much so that where the custom prevails, none do remain on their knees—at prayers—after the close of the public service.

But above all it is most lacking in a realizing sense that it is God's house—the house of prayer and praise; that He is specially present, and that we may not—dare not—treat it with levity by social converse within its walls.

In many churches, both in this country and in England, and with both "High Church" and "Low Church" clergymen, the clergy have a pleasant way of going from the vestry-room to meet and greet their congregations outside the Church proper; leaving the church undisturbed for those remaining for private devotions.

Will some more able writer see herein a duty, and urge the subject until a reform is effected, and God's house treated with the reverence due to His holy Name—not as a place for social amenities?

Faithfully yours,

August 16, 1907. H. F. Russell-Howland.

FOR THE PRESERVATION OF THE FAITH.

To the Editor of The Living Church:

THE more I investigate the more convinced do I become that the Anglican communion is practically at sea as to doctrine. In olden days this state of confusion prevailed almost exclusively in ritual observances, but now it has found its way into the realm of matters of faith. The Catholic Clubs are said to be great mainstays in the preservation of the faith where they exist. I would suggest to those clergy who are still believers in the doctrinal standards of the Church that they put themselves in communication with the Clerical Union for the Maintenance of Catholic Principles, New York, with a view of getting such information as may lead to the formation of Catholic Clubs in every diocese.

These clubs, as I understand, are built on the mutual acceptance of certain doctrinal standards concerning which there has never been any question in the undivided Catholic Church. If you could get hold of these doctrinal features and give your readers some idea as to how to proceed to form Catholic Clubs, I believe you would be doing a good work in helping to bring order out of chaos. If only a number of clergy—the more the better, of course—could be so associated in every diocese, much good would certainly result.

Respectfully,

Thos. C. Carlyle.

Gulfport, Miss., August 29th, 1907.

STANDARDS OF THE CHURCH.

To the Editor of The Living Church:

I THANK you for your kind explanation. I believe that if that which you say is the "Standard" of the Protestant Episcopal Church were better known, much that now prevails would not exist. The standard in ritual and in doctrine is then (a) the Book of Common Prayer (b) the rulings of the Church of England and (3) the declarations of the whole Catholic Church during the period of her unbroken unity.

A layman hesitates to express an opinion in theological matters, but it seems to me that the trouble in the Church is to be laid to the fact of the requirements of the standard not being generally understood by both clergy and laity.

The Bishop is the authority in every diocese, but to exercise that authority fairly, as in the sight of God, he should be preëminently a theologian, one thoroughly conversant with the standards of the Church.

The Bishop's Church or Cathedraal should be the model for all the churches in every diocese; but to be the model it should express to the fullest extent the standard of the Church.

A man is not made a Bishop to rule a diocese after his personal ideas, but after the laws of the Church; and a Cathedral should not reflect the ideas of any person, be he Bishop or Dean, but the standard of the Church. Now the Standard of the Church in ritual and doctrine is, as I understand you, to be ascertained by the doctrine and practice of the undivided Catholic Church to which the Church of England appeals.

That being the case, it becomes a very important thing that examining chaplains in the various dioceses be chosen, not because they happen to be rectors of prominent churches, but because they are loyal in teaching and in practice to the standard; and that in all institutions in which men are trained for the ministry, special emphasis be laid on instruction in the standard.

I wonder in how many theological institutions and by how many examining chaplains those that are being educated for the ministry are trained in, let us say, "The relationship of the doctrines and practices of the undivided Catholic Church to the Anglican Communion"?

We laymen look to our Bishops to enforce this standard in their various dioceses, and, at least, to see that it be fully set forth in their Cathedrals; but in order to do this the Bishops must have this standard at their finger ends, as it were.

Now as our Bishops are selected from the priests, it is clear that this standard should be fully drilled into the minds of all those who are to be ordained, whether they receive their theological education at a theological institution or at the hands of chaplains appointed by the Bishop.

I, as a layman, should like to get some brief but complete exposition of the Doctrines and Practices of the Undivided Catholic Church as related to the Anglican Communion; and I should be obliged if you know of any such book to learn, where it may be obtained and the price of the same.

Respectfully Yours,

Henry P. Rench.

New Orleans, September 5th, 1907.

[We quite agree with our correspondent that the Cathedral in any diocese should set forth the Church's ideal of worship, though it must be remembered that where there is no Cathedral endowment, it is possible to effect this only in part, and the prejudices and ignorances of people must be borne in mind. Neither, unhappily, are all Bishops well qualified to crystalize the use of their own Cathedrals in accordance with such standards. Where the Bishop is weak in his hold upon ecumenical teaching, the Church will be correspondingly weak and handicapped in his Cathedral and throughout his diocese.

An excellent volume, popularly written, in which Catholic standards are applied to Anglican conditions (though primarily for use in England) is *The Catholic Religion*, by Vernon Staley (paper 45 cts., cloth 55 cts.).—EDITOR L. C.]

SHALL WE HAVE FURTHER LEGISLATION WITH REGARD TO DIVORCED PERSONS?

To the Editor of The Living Church:

I WOULD answer most decidedly: Yes—notwithstanding what is contained in the letters published by you in this week's issue from two respected laymen of Pennsylvania.

In one of these letters—written, I am constrained to say, in somewhat of an *ipse dixit* style—the statement is made that to reopen the subject at Richmond, would be "to emphasize a theory of marriage which is not the theory of the Protestant Episcopal Church."

This statement—alluding, of course, to the proposed canon prohibiting all remarriages of divorced persons—is open to contradiction on several points. I shall mention only two of them.

In the first place, this Church's theory of marriage as contained in the Prayer Book—a higher authority than that of canons—is that when people are once married, they remain married until death parts them.

In the second place, the canon in question—that is, the prohibitory canon—was passed at the last General Convention by an overwhelming majority of Bishops, and also by a majority of the deputies when voting otherwise than by orders. Even when so voting, the canon was lost by only one diocese; with ten dioceses divided. Such a vote was certainly expressive of the theory on this subject as then held by this Church.

And what has happened since to justify what I cannot but characterize as the gratuitous prediction, that, if the same canon be proposed again at Richmond, "it will be beaten out of sight"?

The evil is *far* from being removed. Even in the goodly city to which your correspondents belong, the official statistics prove that the divorce rate is increasing.

No, Mr. Editor, it will require a great deal more than the blandishments and specious arguments of a Philadelphia lawyer to frighten or persuade some of us from persisting in the endeavor to make the words of our canons to agree with the words of our Prayer Book, and with what we believe to be the mind of the Holy Scriptures and the Catholic Church.

Bishopstead, Sept. 7, 1907. LEIGHTON COLEMAN.

To the Editor of The Living Church:

THREE times during the past year I have been approached by communicants who were divorced or wish to marry divorced persons.

"The solemnization of these marriages by the clergy of this Church has practically ceased," as Mr. Lewis says. But the social condition remains, and the Church has really accomplished nothing. For in each case the marriage was performed by denomination ministers and the communicants then claimed their rights under the canon.

The evils of divorce are not checked by the present canon. The reading of the marriage service by one or another makes little difference in the issue. The weakest course, like the tendency of water to flow down stream, is almost certainly the one to be pursued. The present canon is only another illustration of the ostrich hiding its head. The evil is still there and we cannot, like Pilate, shift our responsibility by washing our hands in the polluted waters of compromising Canon Law: "See ye to it."

Fond du Lac, September 6, 1907. B. TALBOT ROGERS.

THE OTHER WAY of bearing witness to Christ and the truth and thereby winning other men to the Church, is by our lives; not merely by our words but by our lives. We are every one of us living examples. Every one of us is exerting an influence over a great many lives that he knows nothing about. There is no man so insignificant that his life is not having a tremendous influence over people around him. The question is, what is our example? There may be things that we think perfectly right for us to do but which may be misunderstood: people may think wrongly of us for doing them. There are a great many things that we do secretly, which we think would never come to be known by the world, but which may some day leak out and have a damning effect upon our souls. We must think of these things.—REV. S. P. DELANY, in *St. Andrew's Cross*.

LITERARY

A NEW VOLUME OF BAMPTON LECTURES.

This* is a most interesting effort to commend Christianity on the ground of its value and usefulness. While not wishing to reject the more usual lines of apologetic, which seek to establish the truth of Christianity on well-known philosophical and historical bases, the author urges that the Christian preacher must never forget, in his intellectual interest in the Faith, that his real audience is the sinful, the suffering, the distressed, the ignorant; and that the primary message of the Gospel is comfort and forgiveness, a sense of sonship and acceptance, and in no case the resolution of all the problems of thought and of existence. And he reminds the complacent that to-day not only our dogmatic but, still more, our moral convictions are subjected to criticism. Doubt not only besets strict theological certainty, but is equally active in a more secret polemic against moral conduct, the worth of endeavor, the significance of the world's life or our own, the value of ideals which hopefully promise a better stage for individual or for race. He urges therefore the need of a defence aiming not so much at the satisfaction of speculative reason, which can appeal only to the few, as at the satisfaction of the moral instinct, which is the immediate concern of every man. Accordingly the main purpose of the lectures is to show that the scheme of Western society and its political and moral ideals are indissolubly bound up with certain beliefs and prepossessions which, whether openly acknowledged or as openly rejected in theory, inspire as a matter of fact the general thought and temper of our civilization, and modify the individual behavior of men. By showing the usefulness of these beliefs, the author hopes to give an answer to the question, which has recently gained in loudness and insistency: Can we afford to do without Christ?

He began, he says, with a profound sense of the chasm which separates theory and practical life, of the increasing difficulty we find in justifying or explaining the moral scruple, the generous venture, the religious hope. Theorists have always been puzzled by the conspicuous and unscientific phenomenon of self-surrender to cause or person for conscience's sake. They not uncommonly regard self-interest as the only possible or legitimate spring of action. Yet this motive is as alien to the average standard of man's behavior, as false to his moral consciousness, as the pure altruism which in the reaction of last century has professed, and failed, to supplant it. In reality, when we examine the simplest rudiments of man's moral instinct we discover his amazing enterprise of unselfishness, and yet his just refusal to sacrifice himself wantonly without purpose or for some unknown good. Christianity in recognizing this has been from the first universal and democratic, in the only true sense of being adapted to the common needs of average mankind.

Man's attempts to find God are next examined, and the simple personal belief or need which seeks God, not as Power or as Wisdom, but as personal Friend; for it is the personal side which is always prominent in religion. The various conceptions men form of the Divine Being, or perhaps more accurately the different attitudes the human soul can assume in the presence of the Unseen, may be described, at least roughly, as four stages in a progress, sometimes personal, sometimes historical, from a lower to a higher plane of relation to God. The earliest stage is fear of the unknown, the capricious. In the second stage a divine protector somehow accessible is discovered; the grateful sense of relief in finding a divine guardian-protector succeeds and overpowers the primitive terror of the unknown. This is strictly the beginning of personal religion. In the third stage the worshipper becomes a "fellow-worker" with God, for there comes a revelation of divine purpose, into which is summoned his loyalty, his joyous coöperation. The horizon is no longer limited to the satisfaction of earthly desires; it widens to disclose the fullest partnership in a divine scheme. The sense of human dignity is thereby infinitely enhanced. It is this temper alone, this inspiring sense of service in a great cause, that has been able to stir and to transform the world; has commanded the zeal and consoled the disappointment of the great religious founders or revivers, and secretly inspires the worship of countless humble believers. The soul is lifted into a sphere where great events are happening, great issues are at stake; where personal motives are not so much consciously set aside, as forgotten in the exhilaration of battle for the chosen cause. And at the same time, deep down in the heart of each is a glad suspicion that he who has borne the brunt of the conflict must also in some way share in the triumph of the cause. Did not this belief survive defeat and personal loss, even temporary despair of ultimate victory, no sensible man could justify to himself in calmer moments a wanton sacrifice of present good and tangible benefit. And it is just here, and here only, perhaps, that the two discordant motives blend and unite; self-realization as a separate being, and self-surrender as member of a larger whole, a worker in a scheme which commands and can recompense our loyalty. In the fourth stage the conception of pur-

* *Christian Theology and Social Progress*. The Bampton Lectures for 1905. By F. W. Bussell. New York: E. P. Dutton & Co. Price, $3.50.

pose or process is rejected as unsuitable to the divine. For God cannot be thwarted or hampered in His designs by the dullness of matter or the defiance of mankind. Strife and conflict, the warfare of opposites, is inconceivable as the last word on the mystery of life. And so for the humble sufferer or the ardent devotee, as well as for all wise men whom calm reasoning compels to final unity, Religion will mean, not works or "fatal doing," but simply the surrender of self into the one and only true Being, whether conceived as the God of Love or as incalculable Fate. By many paths men arrive at the conviction that the world of activity and striving is illusion, at doubt whether good and bad have real meaning, whether progress is possible in a universe where all is already perfect, all is God. In any religion room must be found for both these imperious claims of the human mind. God must be a rewarder of His faithful in their willing strife for His cause, and also be a place of rest and peace, where distress and conflict have no meaning. The devotee finds in God help and encouragement, and only at last repose. But to average intelligence in the West it seems premature to pronounce the conflict over, insensate to maintain it never existed. To sum up, then, the religious sentiment rises from a felt need of personal assistance, from a sense of creaturehood, dependence, and estrangement, which is yet curiously allied with a hope of access, intercourse, and partnership in a great scheme, where man coöperates with God, and the test is the experience that God is good.

This brings us to the central thought of the lectures. The present scheme of Western society with all its merits, faults, and possibilities—is inextricably bound up with certain rudimentary beliefs or prejudices, which perhaps are so deeply rooted in the depths of our nature that we need have no fear for them; yet we are forced to recognize the serious menace aimed at them by contemporary thought. The point is that those are possessed by a curious delusion who expect to transfer unselfishness and loyalty to cause into a realm where there is no master and no purpose, no work to be achieved and no agent to be ennobled by its performance. In contrast with eagerness of allegiance and endeavor is the stoical "virtue of necessity," submission to the unknown. This starts not from a subjective need and human consciousness, but from awful wonder at the majesty of nature, and it culminates in the surrender of the individual and the denial of value to life, of significance to the struggle. This is the religion of nature or of absolute thought. But the religion of history, of human development, of enterprise and advance, sets a simpler ideal before man, more accessible to the average type. It answers his immediate need, it sets him in a visible community, and it teaches him his special place, his everlasting worth. It assures him that God needs his help, and he feels that sweet guerdon of service done, and wants no further assurance of his value, of his immortality. It makes him an integral and indispensible part of a great chain stretching from the earliest dawn of human intelligence to the consummation of history, to the coming of the Kingdom; and in this triumph he well knows he will not be forgotten. If these inquiries into the nature of the moral and the religious sentiment are accepted, the important place of Faith, conceived as loyal self-surrender to a cause not yet won, will be vindicated and justified.

The denial of worth or meaning to conscious life in current systems of thought is at variance with what is best in social or political movements in recent years. This becomes plain if we examine the idea of the Law of Nature. For when this phrase is examined, the inquiry must be raised whether the only natural law is not the reign of force, the survival of the strong. Scrutiny of the physical and the social order has seemed to banish the certainty of kindly purpose in nature, and above all, regard for the humble and obscure individual. This leads, in political theory, to disregard for the average man, and to finding no value but in efficiency, which overrides moral scruples in the interest of the whole. But no theory of the State, however high-sounding, can be founded elsewhere than on belief in the ethical significance, the imperishable value of the individual. This belief the author considers to be the characteristic of the mediæval conception of the State, in contrast to the fundamental ideas of the eighteenth century, which had little sympathy with the mass of mankind or knowledge of the human heart. The true point of view was regained by Kant, who emphasizes anew the old truth, long buried under the actual worship of force, that the peculiar characteristic of man is not intelligence but morality, and that the true Christian and democratic spirit will appeal not to the exceptional faculty of reason and enlightenment, but to the universal sense of duty and willing service in the cause of the Right. For the equality of man (like the purposiveness of the Universe) can never become ascertained fact, it will always be an article of pious belief; and, in so far as it is this, it will supply the motive for our venture, and, however slenderly supported by experience, the guarantee of our ultimate success.

An examination of man's condition to-day shows that our modern age owes a vast but largely unacknowledged debt to Christian influences, and that our civilization depends for its continuance on a doctrinal basis which is incapable of strict demonstration. Under the term doctrinal are here included both religious beliefs and the simplest, most fundament moral axioms. But the commonest moral action makes as tremendous demands upon the justice and goodness of the Power that controls the world as the Christian faith itself makes. For every act that is something more than mere useful conformity to custom bears witness to the undying and inextinguishable assurance of purpose in the world, which for some divine reason does not cease to animate the devotion of the hero, the daily self-sacrifice of the poor, while it remains obstinately impenetrable to direct proof. Prevalent theories deny purpose in the universe or any recognition by it of righteousness, and do not allow the possibility of any permanent advance of man, who is doomed to extinction when the earth grows cold. And they hold that the development of civilization is due to forces beyond any control of the individual. But against such theories rises man's protest. He claims justice, he petitions for permanence and worth. And in spite of theory he continues to work cheerfully and with zest. In so doing he acts according to precepts utterly at variance with these prevalent theories, but in accordance with the faith supposed by so many to be outgrown. If, however, the torpor resulting from the hopeless outlook of speculation should spread to all classes of the community, the present system of morals would be doomed; for the current scheme of ethical behaviour is inseparably allied to the faith in God and man, in design and meaning and moral value, which the Christian religion can alone supply.

The common presumption, then, that Christian ethics will outlast Christian dogma is evidently vain. The only power that can safeguard the interests of the people, preserve and develop our democratic civilization, and meet the deep needs of the average man, is the Gospel, teaching the priceless value of the individual soul, and bringing the message, "God was in Christ reconciling the world unto Himself."

Such are the leading ideas of these lectures, stated largely in the author's own language. They are followed by eight supplementary lectures in which various points of the author's position are expounded and justified; and the lectures themselves develop their theme by means of an acute and remarkably interesting criticism of current philosophical ideas and of the last-century systems out of which these have grown. Unfortunately the style of the lectures makes them unnecessarily difficult reading, the serious fault being a failure to indicate clearly the sequence of thought. This manifests itself in a curious habit of omitting conjunctions and other indications of the connection between sentences and paragraphs. Comment on this would be trivial, were it not that many readers will be repelled by this difficulty of style from a book that deserves to be widely known. The timeliness of the line of thought taken in it cannot be disputed in view of the present widespread and apparently increasing popularity of pragmatism, and the argument should be not without weight to followers of that method. For the value and usefulness of the Christian faith are presented strongly and persuasively. To those of us, however, who feel pragmatism to be a partial and not truly profound method of thought, it will still seem important to establish the truth of Christianity, no less than its value as a basis for moral conduct and social service.

MISCELLANEOUS.

The Future of Japan. By W. Petrie Watson. New York: E. P. Dutton & Co.

This book is an attempt to interpret to the Anglo-Saxon understanding the esoteric and racial problems which puzzle the plain, straight thinking man of the West.

It is psychological and philosophical in its treatment of historical and contemporary Japan and "exhibits that degree of correlation which is to be discovered between the phenomena of Japanese history and European, and between contemporary Japanese and European conditions."

The book is exceedingly well written and is of special value to those interested in the intellectual, moral, and religious efforts of an ambitious and progressive people to adjust themselves to a new environment while clinging to the traditions which have given them a unique position among the nations of the world.

The Ascents of the Soul. By Rev. Alfred G. Mortimer, D.D. New York: Edwin S. Gorham. Price, $1.50.

The Gradual Psalms are the subject of this volume of sermons, which were delivered in St. Mark's Church, Philadelphia, during the past year. Dr. Mortimer displays in this volume the same scholarship which marks his other works. He has succeeded in combining exegesis and practical instruction with spiritual edification in an admirable manner.

A Short History of the Church in Scotland. By the Rev. Anthony Mitchell. London: Rivingtons.

This latest volume of the Oxford Church Text Books treats of a subject which is little known by the average reader. Although it is very brief, there is a good deal of information contained in it, and it is well worth buying and putting among one's books.

Christ the Fulfilment of Prophecy. By Henry A. Redpath. London: Society for Promoting Christian Knowledge. Price, 20 cents.

This is a short essay, reprinted from the *Expositor* for January, 1907. It is, of course, necessarily brief and a mere outline; but it is in accordance with the usual treatment of the subject.

A NEGRO'S SERMON.

Poor lil' black sheep dat strayed away
Don' los' in de win' an' de rain.
An de Shepherd He said: "O hirelin',
Go find my sheep again!"—
But de Shepherd—He smile—
Seems de lil' black sheep
Was the oniest lamb He had!

An' He says, "O hirelin', hasten,
For de wind an' de rain am col',
An' dat lil' black sheep am lonesome
Out dar so far from the fol' "—
But de hirelin' frown—"O Shepherd,
Dat sheep am ol' an' grey!"
But de Shepherd—He smile—
Seems de lil' black sheep
Was as fair as de break ob day!

An' He says: "O hirelin', hasten,
Lo here am de ninety an' nine—
But lon' way off from de sheep fol'
Is dat lil' black sheep ob Mine!"
An' de hirelin' frown—"O Shepherd,
De rest ob de sheep am here!"
But de Shepherd—He smile—
Seems de lil' black sheep
He hol' it de mostest dear!

An' de Shepherd go out in de darkness
Wer' de night was col' and bleak—
An' dat lil' black sheep He find it
An' lay it again' His cheek.
An' de hirelin' frown—"O Shepherd,
Don' bring dat sheep to me!"
But de Shepherd—He smile—an'
He hol' it close,
An'—dat lil' black sheep was—me!

—From "Missionary Notes," in *Ballarat* (Australia) *Chronicle*.

QUOD SEMPER.

CHILD.

"What wind is this across the roofs so softly makes his way,
That hardly makes the wires to sing, or soaring smoke to sway?"

WIND.

"I am a weary southern wind that blows the live-long day
Over the stones of Babylon,
Babylon, Babylon,
The ruined walls of Babylon, all fallen in decay.

Oh, I have blown o'er Babylon when royal was her state,
When fifty men in gold and steel kept watch at every gate,
When merchant-men and boys and maids thronged early by and late
Under the gates of Babylon,
Babylon, Babylon,
The marble gates of Babylon, when Babylon was great."

CHILD.

"Good weary wind, a little while pray let your course be stayed,
And tell me of the talk they held, and what the people said,
The funny folk of Babylon before that they were dead,
That walked abroad in Babylon,
Babylon, Babylon,
Before the towers of Babylon along the ground were laid."

WIND.

"The folk that walked in Babylon, they talked of wind and rain,
Of ladies' looks, of learned books, of merchants' loss and gain,
How such-an-one loved such-a-maid that loved him not again
(For maids were fair in Babylon,
Babylon, Babylon);
Also the poor in Babylon of hunger did complain."

CHILD.

"But this is what the people say as on their way they go
Under my window, in the street; I heard them down below."

WIND.

"What other should men talk about five thousand years ago?
For men they were in Babylon,
Babylon, Babylon,
That now are dust in Babylon I scatter to-and-fro."

—Lucy Lyttleton in *The Spectator* (London), and *The Literary Digest*.

REMEMBRANCE.

Oh, for the scent of a flower,
Oh, for the touch of a hand!
But the tender kiss of the summer shower
May never restore the blossom she gave,
And tears may never command
My love from the grave.

Lovelier flowers may fade,
Lovelier hearts may be sped,
But over my spirit a shadow is laid,
And ever and ever the soul of me weeps
For a poor little flower, long dead,
And a maiden who sleeps.

H. BEDFORD-JONES.

DR. EVARTS' PLAN.

BY RAY DAVIS.

THE Bishop was preaching a missionary sermon. He was a broadminded Bishop or he would never have made the statement which started Dr. Evarts' plan, and if he had known that his statement was to be a shot heard around the world he would probably have paused to word it very carefully. The statement was simple enough in itself. The Bishop saw it in the daily paper, and several thousand other people saw it there, as people see cannon-balls stacked in rows at a fort. It all depends upon how and where these innocent-appearing things are used.

Missionary offerings were running low, and the Bishop wanted to start a fresh interest by holding up a bright and shining example, so he repeated the statement, seen in the daily paper, that a certain Presbyterian church supported so many missionaries that the sun was always shining upon some of them, as they formed a missionary chain around the world.

Of course it was a good missionary sermon—the Bishop never preached any other kind, and the people who usually gave twenty-five cents to missions went away from church resolved to give fifty cents. Fortunately there were some who habitually gave more than twenty-five cents a year, or Dr. Evarts' plan would not have succeeded, although it was such a good one.

He took the Bishop to the evening train, and as he was walking home the idea suddenly came to him: "Why can't this parish designate a portion of its missionary offerings in such a way that *they* will form a missionary chain around the world? If we can't support a whole missionary in each district we can at least be represented there according to the means the Lord has given us."

It was an idea which needed careful working out, so Dr. Evarts kept it to himself until he felt that it was in good shape, then he invited the superintendent of the Sunday school to his study one evening. He had his reports from the Missions House, his maps, and a carefully prepared time-card, showing exactly when the sun set in Honolulu and when it began to be daylight in Japan.

"I have it all figured out," he said, "it may be a little dusky in Africa a little while, because it's a long jump for the sun to make from China, but I think it will be light enough for our money to go on working every hour of the twenty-four, if we designate a part of it to each of the stations on this list."

The superintendent took the paper which Dr. Evarts handed him and looked it over. "Quite a list," he replied, "it ought to be large enough to overcome the objection that the interest will be localized by designating the place where the money is to go."

"That's precisely what I *want* to do, is to localize the interest."

The superintendent looked dubious; Dr. Evarts was so revolutionary, not in the matter of Churchmanship, but in the matter of Christian character and Christian living. Dr. Evarts continued: "Half the people who give to missions have no more idea where the money goes than a child who puts a paper boat in the current of a stream and lets it float away. The clergyman makes an appeal and the people give some money to ease their consciences—a pious feeling is their great reward. Localize the interest? That's exactly what is needed in the Church to-day. Get missionary information out of its state of primal chaos and give people something definite to think about."

The superintendent did not hear all this dissertation as he was studying the list; at last he said: "I see you have the names of several Bishops here. I didn't suppose it required so many Bishops to do simply missionary work. It seems to me they are more needed right here in our own land; there is plenty of work for them in our great cities to-day."

"Never mind all that," interrupted Dr. Evarts, "you're just the sort of man I made that list for. It will be a liberal education for you to study it. Now I don't propose to let out this scheme all at once. Consider this confidential, if you please. Beginning with Advent Sunday I shall preach a missionary sermon every alternate Sunday evening, and I shall take up one station on this list each evening."

"A great mistake," announced the superintendent, "so many young people are just getting in the habit of coming to church Sunday evening."

"Maybe I can find material for a few missionaries among them," replied Dr. Evarts.

"When I was a young man I once saw a returned missionary and I have been sorry for the heathen ever since. He certainly was a most lugubrious person," said the superintendent.

This made Dr. Evarts reproach himself bitterly for neg-

lecting so many opportunities of securing addresses by missionaries in this country on leave of absence. They may seem to be simply collecting funds for carrying on their work, but in reality they are doing as magnificent a missionary work here as when they are in the "foreign field."

A few days later Dr. Evarts broached the matter at a vestry meeting and talked it over with the president of the Woman's Guild, and was received with so much favor that it was with considerable confidence he announced the first sermon of his series. It was on our mission in Hawaii, that being the first point visited by the morning sun after leaving the home land.

When the series was completed, he announced his great plan in full at a Sunday morning service. The Easter offerings were always given for missions and that year they were the largest in the history of the parish. The "committee on designation" consisted of members of the vestry, Woman's Guild, and Sunday school, for the children were included in the scheme. A portion of the offering was sent to the Missions House undesignated, but the larger part was divided among the stations on Dr. Evart's list. I am not going to locate these stations: if you are interested you should trace a circuit for yourself. It was decided to take scholarships in certain schools, and to designate certain sums toward the support of other schools or institutions, it being considered best to make the work institutional in general character. Dr. Evarts made a large placard showing the names of the stations and the exact time at each of them when it was twelve o'clock noon in his own parish. Then he arranged that the church bell should ring twelve strokes at noon each day, and asked his people that, when they heard these strokes, they should say in their hearts: "God bless our missionaries all around the world, give them strength, courage, and endurance, and prosper all their work, through Christ our Lord, Amen."

One woman said "That prayer is so short I can say it while I take up the dinner."

Of course this plan was an experiment at first, but it became a great success. Not only were the missionary offerings increased but some of the children of the Sunday school became so much interested that, when they "arrived at years of discretion," they are likely to offer themselves for work in the mission field.

All because the good Bishop planted the seed, Dr. Evarts watered it, and God gave the increase.

THAT RIDDLE.

To the Editor of The Living Church:

I HAVE been trying to find the key to the riddle that has been in THE LIVING CHURCH. Is it not the words air (heir)?

Very respectfully yours,

Bellows Falls, Vt., Aug. 31, 1907. E. E. WEBB.

To the Editor of The Living Church:

THE answer to Hallam's riddle, I think, is Faith, Hope, Charity.

The explanation is: Christ the rock; raising the wind is Preaching which raises a storm; afterwards is gentle and kind. Faith makes kings kneel in the dust; is seen by the world, but know to few, detested by Gentiles, and is "pork to the Jew"; Noah alone had faith in the Ark. F. H. C., three pounds . . . . the mile is "whosoever compels thee to go a mile, go with him twain." Everyone wishes Faith, Hope, and Charity shown towards him. Yours very truly,

Kingston, September 8, 1907. MRS. T. M. PARISH.

NAMES BY CONTRARIES.

TO call a day when nobody works "Labor Day" is an example of the American tendency to name things on the *lucus-a-non* principle. A policy which obliges nearly everyone to protect himself is called Protection. Corporations which universally awaken suspicion are Trusts. The most heinous of taxes is a duty, and property which may lose its value in an hour is a security. Walking delegates either sit still in barrooms or drive about in cabs. Waists are worn on the back and shoulders. Soda water is sold in dry goods stores, and the logician may get general notions at the bargain counter. Glasses standing on a table are tumblers.

In the naming of places this perversity is still more apparent. If a town is called Centreville, it is sure to be on the border of a state or county; and if there is a Grand Hotel there, it will accommodate but six guests. American Indians do not come from India. A California stream which occasionally drowns a herd of cattle and washes away a railroad bridge is named Dry River. Many a low-lying town is Mount Vernon. The thriving village of Nearby is in the wilds of Mississippi. At Medicine Hat, no medicine is to be found and no hat. St. Louis and San Francisco, named after holy men, are admitted to be the wickedest cities in America. Kansas City is in Missouri and Iowa county nowhere near Iowa. South Bend is on a north bend of the St. Jo River. In New York, South Street is on the East River, West Street on the North River. At some points in order to reach the Subway you must take an elevator. The West End of Long Branch is southeast of the village, and the latter is a mile from the short branch of the Shrewsbury, after which it is named.

Wise persons avoid country hotels bearing such names Bellevue, Bay View, Grand View, knowing that their windows open on potato fields and graveyards. A favorite custom of early settlers was to cut down all the trees, put up a few houses in the style of a simplified beehive, and a church with a gold ball on the spire; and to their creation they would give some name suggesting sylvan beauty, such as Woodbridge or Willowbrook, though there was no water near, or Oakdale and Forest Manse because there were no trees. The capital of Pennsylvania is probably named after the friend of Mrs. Gamp. No one would be so foolish as to suppose that Pleasantville or Paradise was anything but a suburban slum. Probably the mayor of the former calls his treeless place "The Evergreens," while the parsonage surrounded by ailanthus trees is "Hemlock Villa."

Ecclesiastical bodies are also erratic in the matter of names. Of course, Presbyterian elders in these days are the youngest and most active men in the congregation. Protestant Episcopalians wish to be called American Catholics. The least formal of religious bodies is Methodist. Christian Science is unscientific, and Latter Day Saints are polygamous. In the newspaper world, the Squodunk *Independent* is owned by the Turnpike Company, and the *Palladium* is edited by a coward. Likewise in politics, the Chief Executive is one who assumes the functions of Judge and Legislature, while those who travel about making speeches constitute the Cabinet. In Chicago, luncheon is eaten after the theatre, and fashionable people in Boston dine at the New York lunch hour. In Richmond, Va., and in Natchez, necklaces worn with high-neck gowns are "opera chains." At the inland town of Seaview, knickerbockers are called "knee pants." In the South, no one throws stones; he "heaves rocks." Men who train dogs to walk on their hind legs are professors. Anyone who wears gold braid and has heard a Governor make a speech becomes a Colonel.

As a people, we dislike ostentatious language, and cover the shrinking form of truth with a veil of wrong names.—*New York Evening Post.*

LONGINGS.

BY MARIE J. BOIS.

OH! for words to express the unutterable longings of the soul after God, longings which fill the heart and the thoughts, without finding an outlet worthy of the fire which inspires them.

Has it happened to you, dear reader, to find yourself in that state of mind, which makes you realize with a startling clearness, that nothing, *absolutely nothing,* you have done, however good it may have been in the sight of men, and perhaps in your own sight, nothing is yours? Have you gone on for years, *studying,* aye, perhaps *teaching,* and have you come, at last, to the humiliating conclusion that after all, your knowledge is but small? A strange experience, which *youth* knows nothing of, but which, I am sure, scores of men and women have gone, or are going through.

When that point is reached, when you find yourself face to face with your own nothingness, aware of your helplessness—what then? Ah! it is *then* that the heart is filled with the longing for the things which alone will remain; *then,* that the sound of the wind blowing through the trees, brings back to your mind His mysterious, yet reassuring words: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Peace fills your heart once more, for you know that the very feeling of nothingness which has come over you, is the work of His Holy Spirit, *emptying* you of *"self"* and preparing you to receive Him as *the abiding Guest* and *the beloved Master* of your heart and life.

WHERE EVERYBODY COUNTS.

NO one realizes more strongly the truth of the expression sometimes seen in print: "The privacy of a large city," than he or she who has lived in some town or village so small that "everybody counts."

"Do you know Mr. X——?" asked a citizen of such a place of an affable traveller who had stopped there for the night. Being answered in the negative, he went on with some suspicion in his voice:

"Didn't you say you came from Philadelphia?"

"I did," was the reply.

"Well, there was where *he* came from."

To try to convince the last speaker that thousands of good people in Philadelphia are wholly ignorant of the existence of thousands of other good people who have their abode there, seemed too great a task to the tired traveller, so he changed the subject of conversation.

Now, undoubtedly much may be said in favor of the places where everybody counts. For one thing the virtue of neighborliness, so wofully lacking in most large cities, is there to be found in flourishing condition.

"If I didn't know Mr. Y—— to be a good man and a church member," observed a householder in a village of some five hundred inhabitants, "I should suspect him of having told me a falsehood this morning when we were pruning our pear trees, he on his side of the fence and I on mine. He said that he lived for ten years on West Twenty-second Street in New York City, and in all that time never learned the names of the folks in the houses next door on each side—in fact, though he often saw them going out and in their front doors, never spoke a word to any of them. Humph! I have heard of the man who said he liked living next door to the cemetery because the folks there attended so closely to their own business, but it seems to me that dead folks don't go far ahead of city folks in such matters."

Nevertheless, if the denizens of a large city sometimes show an unwise and selfish pride in ignoring their near neighbors, this is no excuse for their village critics to go too far in the opposite direction. The virtue of neighborliness is one thing and the vice of Paul-Pryism is quite another. To share one's abundance with Murad the unlucky who lives across the way (without speaking of such kindly gifts as acts of charity) is surely commendable. To denounce in public poor Murad's unthrifty habits and lack of management; to speak of his unpaid butcher's bill, and pity the over-credulous tailor who has lately furnished him with a new coat—this kind of neighborliness is far more to be deplored than the lack of interest in the affairs of others noticed among the inhabitants of cemeteries or cities. "Do not speak of my debts unless you mean to pay them," is a wise old proverb.

A helping hand when help is needed; kindly interest when sympathy seems to be demanded—one's duty towards one's neighbor surely calls for these, but it is *not* one's duty towards one's neighbor to examine the backs of his letters when they arrive at the postoffice; to read his postals; to wonder if he has stopped taking such and such papers because he could no longer afford them; to keep an eye on his front gate to see what visitors he has; to express amazement at his daughter's wearing such high-priced hats, or his son's delay in looking for a position. Don't criticise your neighbor more severely than you would criticise yourself, if you would have it said that you love him as yourself.

C. M.

FOUR GREAT BOOKS.

By Roland Ringwalt.

THERE was a slight touch of pathos about the visit. Junior was calling on Senior, one of the older clergymen of the diocese, and it was evident that Senior was losing his physical powers. Long walks were out of the question, and failing eyesight forbade the veteran to work at the Hebrew prophets, to whom he had given so many hours in younger days. The old man was feeble, yet his relish for study had been whetted, not blunted. On the table lay a Septuagint, a Vulgate, a German Bible, and the King James' version. He could not read long at a time, and when he could read he delighted in the wonderful books that lay before him.

"We never know," he said, "how many people read, mark, learn, and inwardly digest a book, still less can we estimate how many talk of what they have read, and scatter seeds of quotations perhaps to be choked by thorns, or perhaps to yield a hundred-fold. But the Septuagint is a comfort to me in wakeful hours in my bed, in periods of depression, in moments when I am tempted to despair over the great heathen and worse than heathen elements of to-day. Who can tell what the Septuagint did to bring the wisdom of Israel to the mind of Greece? The treasures of the Law, the messages of the prophets, the counsels of the wise man were not confined to Jews. Here is the proof that before the Magi knelt at Bethlehem, before the great sheet was let down from heaven, before the Ethiopian read Isaiah, God sent His Word to men who spoke Greek. Could the Greek language have given us the New Testament if the Septuagint had not turned the Old Testament into Greek?"

Passing to the Vulgate, he said: "No one can prize this book as it ought to be prized, and no one can forecast what good it may do in the future. When Hebrew was forgotten, when Greek was fading, out came this glorious book to give Western Europe the message of God to man. Think of the days when Latin was spoken in the streets and shops, at the wharves and in fields, by the soldiers in the camp and the sailors on the Mediterranean! It may not be classical Latin, but it was Latin that went to the heart of the plain people. It told the widow to weep not; it comforted the poor; it smote the conscience; it poured oil and wine into the wounds. There was nobody who could not understand part of its teaching, and we can never outgrow it. A young parson who reads the Vulgate finds himself touched and humbled by its plain words. He will leave off many a flourish, and preach straightforward sermons that reach everyone who hears them. When we think of the good men in the Roman Church of to-day who are doing all they can to spread the Word of God through Italy, Spain, and South America, let us think what comfort they derive from the noble book which gave to the old Roman Church a Bible in the vulgar tongue."

He gazed fondly on Luther's version, and then said: "What a mental miracle that is! Nowadays we are so accustomed to German philosophy and science, German poetry and music, German archæology and criticism, that we can hardly force our minds back into the German dark ages. Before Schiller and Goethe came that great German who showed what his language could be. The German student assumed that everything worth writing would be written in Latin, and looked on his own tongue as the language of serfs and beggars, and then this grand Bible appeared. Read the fifty-third chapter of Isaiah, or the De Profundis, or the raising of Lazarus, or St. Paul's account of the Resurrection of the Body, and imagine these words being read by Germans who did not know that their language was worth a scholar's attention. Leaving out all controversies over faith and works, and looking at the book he gave to his country, one can see why Luther is so admired. Remember that Bacon wrote in Latin expecting to have readers after English had passed away. Every man who has written well and forcibly in any modern language is Luther's debtor, whether he recognizes the debt or not."

After a pause he opened the King James' version. "Here," he said, "is the greatest book in the English language. One of Shakespeare's plays contains more quaint and obsolete words than this whole volume. Here is the book that was new and current English to Laud and Clarendon, and here is the book that is read all over the English-speaking world to-day, nearly three hundred years after it appeared. Think of the generations it has strengthened and soothed, and think of how every orator and poet, every historian and essayist in the language has borrowed from it! Macaulay says that if every other English book should perish it would prove the greatness of our language. Kossuth learned English from it. Roscoe Conkling taught himself oratory by reading and re-reading Job. Faber and Newman might go over to Rome, but they never forgot their love for the English Bible. Lincoln's speeches owe half their force and beauty to the King James' version. Charles A. Dana said that no one could do genuine newspaper work without it. Our three best writers in America to-day—Captain Mahan, Senator Lodge, and Dr. Van Dyke—where would they be without their knowledge of the Bible? A man may read the original Scriptures until he can write them from memory, yet every time he hears the Lessons from the calendar he feels as if he was listening to the music of heaven."

A caller interrupted our old friend, and Junior rose to go. "Good-bye," Senior said, "I can only read a couple of hours a day, but with these four books there is no danger of mental famine."

Church Kalendar.

Sept. 1—Fourteenth Sunday after Trinity.
" 8—Fifteenth Sunday after Trinity.
" 15—Sixteenth Sunday after Trinity.
" 18, 20, 21—Ember Days. Fast
" 21—Saturday. St. Matthew, Evangelist.
" 22—Seventeenth Sunday after Trinity.
" 29—Eighteenth Sunday after Trinity. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

Sept. 17—Council, Milwaukee. Conf. Ch. Workers among Colored People, Asbury Park, N. J.
" 24—Consecration Cathedral, Cleveland.
" 25-29—International Convention, B. S. A., Washington, D. C.
" 29—Semi-centennial Ch. of Ascension, Chicago. Laying Corner-stone Cathedral, Washington.
Oct. 1—Consecration Holy Trinity Church, Richmond, Va.
" 2—Opening Service of Gen. Conv., Richmond.
" 3—Opening Service of Woman's Auxiliary, Richmond.
" 12—Gen. Conv. Excursion to Jamestown.

Personal Mention.

THE Rev. FREDERICK W. BEEKMAN of Trinity Church, Woburn, Mass., has accepted a call to the rectorship of St. Peter's Church, Uniontown, Pa.

THE Rev. G. MCLAREN BRYDON, formerly rector of St. Paul's Church, Hamilton, Va., has accepted a call to the rectorship of Trinity Church, Morgantown, W. Va.

THE Rev. ROBERT F. CRARY, D.D., has resigned the rectorship of the Church of the Holy Comforter, Poughkeepsie, N. Y., to take effect October 1st.

THE Rev. THOMAS J. CROSBY of New York has accepted a call to the rectorship of St. Luke's Church in the Linden district of Malden, Mass., and he will begin his duties there in a few weeks. Mr. Crosby, who has been officiating at the Church of the Holy Apostles in New York City, succeeds the Rev. Albert Danker, who resigned early in the spring.

ON ACCOUNT of poor health, the Rev. RUSH S. EASTMAN has resigned the rectorship of All Saints' parish, Lower Dublin (Torresdale), Pa. His resignation takes effect October 1st, when he will become rector *emeritus*, his address being Andalusia, Bucks Co., Pa.

THE Rev. CHARLES M. GRAY and wife of St. Petersburg, Fla., will give up their contemplated trip to Richmond in October, in the hope of taking "The Bible Students' Oriental Cruise" on the *Arabic*.

THE Rev. R. S. HANNAH has resigned the rectorship of the Church of Our Saviour, Little Falls, Minn., and expects to take up missionary work in the diocese of Spokane.

THE address of the Rev. T. R. HAZZARD is changed from Briar Cliff, N. Y., to Hope Farm, Verbank, N. Y.

THE Rev. DOUGLASS I. HOBBS of Topeka, Kansas, has accepted a call to become rector of St. Luke's, Chester, Pa., and will assume charge October 1st. Mr. Hobbs was graduated from the University of Pennsylvania and the Philadelphia Divinity School.

THE Rev. CARLOS E. JONES has entered upon his new work as rector of St. George's Church, Le Mars, Iowa.

THE Rev. GEORGE W. LAY will enter upon his new work as rector of St. Mary's School, Raleigh, N. C., early in September.

THE address of Chaplain WALTER MARVINE, U. S. A., is changed from Ft. Dade, Egmont, Florida, to Ft. Michie, New London, Conn.

THE Rev. A. J. NOCK of Blacksburg, W. Va., has accepted the rectorship of St. Joseph's parish, Detroit, Mich., and will commence work on October 1st.

THE Rev. GEORGE B. NORTON, D.D., rector of St. Paul's Church, Newport, Ark., has recently gone to Beaumont, Texas, to become rector of St. Mark's Church.

THE Rev. F. PHILIP ORMOND REED, recently from the district of Olympia, has taken charge of St. Paul's mission, Butte, Mont., relieving the Rev. Geo. H. Kesselhuth, who will now devote his attention to St. Andrew's, Centreville.

THE Rev. F. C. SMITH of Central City, Neb., has accepted a call to Pocatello, Idaho.

BISHOP VINTON of Western Massachusetts returned on Friday, September 6th from his vacation in Europe.

THE Rev. WM. BOHLER WALKER has resigned the rectorship of Christ Church, Macon, Ga., and expects to take up work in the diocese of Chicago.

THE Rev. C. M. YOUNG has resigned the rectorship of Trinity Church, Washington, Pa., and accepted a call to Oakmont, Pa.

MARRIED.

GREGORY-BROOKE.—At the Church of the Holy Spirit, Gambier, Ohio, September 4, 1907, by the Rt. Rev. Francis K. Brooke, father of the bride, and the Rev. Dr. George F. Smythe, MARY BALDWIN BROOKE of Guthrie, Oklahoma, and ERNEST TROWBRIDGE GREGORY of Brookline, Mass.

DIED.

JESSUP.—At Tientsin, North China, on Thursday, September 5th, of pneumonia, ALFRED EMERSON JESSUP, youngest son of the late Rev. Edward Jessup of Brooklyn, N. Y., in the 37th year of his age. Interment at the English cemetery, Tientsin. A requiem celebration of the Holy Eucharist was held in the Church of the Holy Trinity, Greenport, L. I., N. Y., on Saturday, September 7th, at 9 A. M.

Requiescat in pace!

TEW.—Entered into rest at his home in Newport, R. I., September 5th, WILLIAM HENRY TEW, father of Emma Anderson Tew, in the 80th year of his age.

MEMORIAL.

REV. LOUIS NORMAN BOOTH.

The Bishop of Connecticut, calling together the clergy of the diocese in attendance at the burial of the Ven. LOUIS NORMAN BOOTH, Archdeacon of Fairfield, at Trinity Church, Bridgeport, on Thursday August 22, 1907, appointed a committee to draft an expression of appreciation and of condolence, and that committee offers the following minute:

As a priest, Mr. Booth ever set before himself, and strove to carry into action, the highest ideal of the ministry. His conception of the office was marked by absolute conscientiousness, the gentleness of a refined Christian manhood, and an exquisite delicacy in his ministrations to the sick, the sorrowing, and the doubting. Our holy religion, in his hands, became a benison to the community in which he dwelt, and he made it so without suffering one iota of the truth to fall. Verily, it may be said of him, "He has kept the Faith."

As a scholar, Mr. Booth early won almost the best honors in the gift of Yale, and the promise of his young manhood ripened into a careful, varied, and extensive learning, the range and accuracy of which, his native city and diocese have had frequent occasion to mark. Many a stately ceremonial has owed much of its felicitous achievement to his instinctive genius for ritual fitness and his well-nigh limitless knowledge of the heritage the public worship of the Church has received from the ages.

As a man, Mr. Booth was courteous in address, easily approached, and as a friend, true as steel. He was proud of the city of his birth, and ever active in all that concerned its welfare. It skilleth us not to attempt to lift the veil of his home life, but we believe it impossible that the beauty of his character could lose any of its lustre when it was confined to his own hearthstone.

The loss of such a personality his parish, this diocese, and the Church mourns.

To her whom the All-Wise Father has for a time bereaved, we extend our heartfelt sympathy, in this imperfect way, and have taken care that this minute be given to the public press and inscribed on the records of Fairfield Archdeaconry.

"May light eternal shine upon him!"

JAMES H. GEORGE,
LOUIS FRENCH,
CHARLES W. BOYLSTON,
ALLEN E. BEEMAN,
E. LIVINGSTON WELLS.

Bridgeport, Conn., 22 August, A. D. 1907.

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Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

A TEACHER of experience in Piano and Organ, and coach in singing, desires engagement of one or two days a week in private school or college. Address: "CHURCHWOMAN," care LIVING CHURCH, Milwaukee.

CLERGYMAN'S DAUGHTER, graduate of well-known Church School, desires position as governess. Best of references. Address: M. H. S., Payneville, Kentucky.

A CHURCHWOMAN desires position as companion, or as housekeeper in a family where help is kept. Address: CHICAGO, care of THE LIVING CHURCH, 153 La Salle St., Chicago.

POSITIONS OFFERED.

WANTED—A Choirmaster for a Church school in the Middle West; must be unmarried, and a good disciplinarian. Apply at once, giving references, to X. Y. Z., LIVING CHURCH, Milwaukee.

WANTED—Clergyman, in priest's orders if possible, to take services in All Saints' Church, Portsmouth, Ohio, from September 29th to October 20th inclusive. $80.00 and board. REV. J. D. HERRON, Rector.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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WANTED—A DOCTOR. Fine opening for a young Churchman of the right sort. No other practitioner within twenty-five miles. Address, with stamp, REV. W. P. LAW, Great Falls, Montana.

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THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

JAMESTOWN EXPOSITION.

[THE LIVING CHURCH inserts ads. under this heading, for those only who name one of our clergy as reference.]

FINEST ACCOMMODATIONS to parties of "Four" or "Seven" during the Exposition. Rates—$1.25 per day, including breakfast. Reference, Rev. Edward Cowling. MRS. J. J. OTTLEY, 109 Main Street, Berkley Ward, Norfolk, Va.

APPEALS.

MOUNTAIN WORK IN VIRGINIA.

Help urgently needed in the support and extension of our Mission Work among the mountain whites of Virginia. More schools needed. Hospital to be supported. Three more clergy required, twenty missionaries now employed.

FREDERICK W. NEVE,
Ivy, Va. *Archdeacon of the Blue Ridge.*

NOTICES.

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GEORGE C. THOMAS, Treasurer.

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BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
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A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and Adams Street.

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The Young Churchman Co., 412 Milwaukee St.

OMAHA:
A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:
H. Godfree, 78 Colony Street.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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Our Information Bureau would be pleased to be of service to you.

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THE CRUCIAL RACE QUESTION: OR, HOW AND WHERE SHALL THE COLOR LINE BE DRAWN?" An exhaustive treatment of this great American Race Problem from the Social, Political, and Religious Points of View. By Bishop Brown of Arkansas. Of great interest to General Convention delegates. Pages, 275; chapters, 18; good print. Price, cloth, $1.00; paper, 75 cts. THE ARKANSAS CHURCHMAN'S PUBLISHING COMPANY, Little Rock, Arkansas.

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RECENT issue, second-hand Crockford's. State price. Address: A1, LIVING CHURCH, Milwaukee.

CLEARANCE SALE.

BIBLES, PRAYER BOOKS, HYMNALS AND Testaments. In making up our Fall Catalogue, we have dropped many numbers from our Bibles, Single Prayer Books and Hymnals, Combination Sets of Prayer Books and Hymnals, and Testaments. We have too few of each number to catalogue, and cannot get more of them, as the greater portion were made by the late firm of E. & J. B. Young & Co., and are out of print. The prices for Clearance Sale are very low. The quantity is small of each number. We will send a marked list to anyone applying. Buy now for Christmas presents. Address: THE YOUNG CHURCHMAN CO., Milwaukee.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The New Crusade. Occasional Sermons and Addresses. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle, New York. Price, $1.50 net.

The Old Year and the New. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle, New York. Price, cloth, 75 cents; limp leather, $1.50 net.

Dorothy's Rabbit Stories. By Mary E. Calhoun. Pictures by E. Warde Blaisdell. Price, $1.00.

The Little Water-Folks. Stories of Lake and River. By Clarence Hawkes, author of *The Little Forest-Folk*, and *Stories of the Good Green Wood.* Illustrated by Charles Copeland. Price, 75 cents.

SOUTHERN CHURCHMAN CO. Richmond, Va.

Colonial Churches. A Series of Sketches of Churches in the Original Colony of Virginia. With Pictures of Each Church. Each Sketch by an Especially Qualified Writer.

THE ABBEY, ISLE OF CALDEY, S. Wales.

The Benedictines of Caldey Island. (Formerly of Painsthorpe, Yorks.) Containing the History, Purpose, Method, and Summary of the Rule of the Benedictines of the Isle of Caldey, S. Wales. Illustrated. Paper cover, price, 1 — net; post free, 1 3.

GINN & COMPANY. Boston.

Education by Plays and Games. By George Ellsworth Johnson, Superintendent of Playgrounds, Recreation Parks, and Vacation Schools, Pittsburgh, Pa.

THOMAS Y. CROWELL & CO. New York.

The Optimistic Life; or, In the Cheering-up Business. By Orison Swett Marden, author of *The Young Man Entering Business, Pushing to the Front;* Editor of the *Success Magazine.* Price, $1.25 net.

WELLS GARDNER, DARTON & CO., Ltd. London.

The Call of the Father. By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Price, $1.00 net.

The Gospel in Action. By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Price, $1.40 net.

A Mission of the Spirit. By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Price, $1.00 net.

Fulham Palace, formerly called Fulham House and Fulham Manor. A Short Account of the old Manor House of Fulham, written at the wish of the Bishop on the Occasion of His Lordship's Visit to America and Canada, 1907, by Sadler Phillips, Vicar of St. Etheldreda's, Fulham, Chaplain to the Bishop of Gibraltar, and Hon. Secretary of the Ch. Hist. Society, London.

PAMPHLETS.

The Mind of Christ in the Church of the Living God. A Charge by the Right Reverend Charles H. Brent, Bishop of The Philippine Islands. Manila, 1907.

HENRY PHIPPS INSTITUTE, Philadelphia.

Third Annual Report of the Henry Phipps Institute, for the Study, Treatment, and Prevention of Tuberculosis. February 1, 1905, to February 1, 1906. An Account of the Work of the Third Year. A Continuation of the Report of the Maragliano Serum Treatment. A Statistical Study of the Influence of the Henry Phipps Institute on the Death-rate from Tuberculosis in Philadelphia, and a Report of Some of the Scientific Work Done by Members of the Staff of the Institute During the Year. Edited by Joseph Walsh, A.M., M.D.

"OUGHT TO BE BETTER KNOWN."*

"This is a very beautiful edition of a book that ought to be much better known than it is. The author was one of those who in the forties left the Church of England for Rome and eventually became a priest of the Brompton Oratory. He was a man of intense spirituality and the evidence of it runs all through these conferences on Kindness. The publishers have to be thanked for their wise insight in breaking up the solid, unattractive paragraphs of previous editions into short sentences after the manner of the 'Imitation.' It does not in the least impair its consecutiveness but it does make it easier to read and much more likely to stick in the memory. There are four 'Conferences'—Kindness in General, Kind Thoughts, Kind Words, Kind Actions. It would be a very good book for Lenten reading, for with some people kindness postulates a good deal of self-denial. But if a book is good for Lent, it is good for all the year round. This is from page 46:

"'Kind thoughts are rarer than either kind words or kind deeds.

"'They imply a great deal of thinking about others.

"'This in itself is rare.

"'But they imply also a great deal of thinking about others without the thoughts being criticisms.

"'This is rarer still.'"—*Pacific Churchman.*

* *Kindness.* By Frederick W. Faber, D.D. The Young Churchman Co., Milwaukee, Wis. By mail: Cloth, 96 cents; leather, boxed, $1.58.

THE CHURCH AT WORK

THE INTERNATIONAL BROTHERHOOD CONVENTION.

THE HON. DAVID J. BREWER, Associate Justice of the United States Supreme Court, has been secured as an additional speaker for the open-air mass meeting of the International Convention of the Brotherhood of St. Andrew meeting in Washington, D. C., September 25th-29th. The subject for the addresses at the mass meeting will be: "Man's Responsibility for Man," and the other speaker is to be the Rt. Rev. A. F. Winnington-Ingram, D.D., Lord Bishop of London. The meeting is to be held on the Cathedral grounds of SS. Peter and Paul, at St. Alban, on September 29th, which is said to be an ideal spot for gatherings of this character.

Bishop Brent of the Philippines will conduct the quiet hour service on Wednesday evening in Trinity Church, corner Third and C Streets, N. W., which is the first service of the Convention. The opening service the following morning (Thursday), the annual corporate Communion on Saturday morning, and the anniversary service on Sunday morning, will be held in the Church of the Epiphany, on G Street, between Thirteenth and Fourteenth Streets, N. W. The Rt. Rev. John N. McCormick, D.D., Bishop Coadjutor of Western Michigan, is to be the preacher at the opening service. Bishop Tuttle will be the celebrant at the annual corporate Communion, and the Most Rev. Enos Nuttall, Archbishop of the West Indies, will be the preacher on Sunday morning. A number of the officers of similar organizations connected with the denominations have accepted invitations from Mr. Robert H. Gardiner, president of the Brotherhood, to attend the Washington gathering. The number of Bishops attending will be larger than at any former convention. Over fifty per cent. of the House of Bishops and also a large number of clerical and lay deputies to the General Convention have accepted the invitation sent out by the Washington committee. The committee report that there is every indication that this year's gathering will be the largest in the history of the organization. Most enthusiastic reports of large delegations attending from various sections of the country are being received almost daily at Convention headquarters.

A MEMORIAL FROM MASSACHUSETTS.

AT THE annual meeting of the Convention of the diocese of Massachusetts, held in Boston, May 1-2, 1907, the following Preamble and Resolutions were adopted:

"WHEREAS, There is a general belief among both clergy and laity that the use of the Bible in church could be made more effective by the addition, to our present table of lessons, other tables, for example, as follows:

"1. A Table of Lessons for Special Occasions, as missionary services, national days, services of dedication and benediction, children's services, ordinations, guild services.

"2. A Table of Lessons covering the Bible as a whole, but with sub-tables, arranging the great divisions in logical or chronological order, as a table of prophecies—of wisdom literature—of Old Testament history—of New Testament Epistles.

"3. A Table of Lessons from the Apocrypha.

"4. A Table of Short Selected Lessons for brief mission services.

"*And*,

"WHEREAS, The existing four tables could be made richer in suggestion by revision, especially as follows:

1. By providing alternate Old Testament lessons in the Sunday Table, and in the Table for Every Day—and so introducing the use of a larger portion of the Old Testament.

"2. By providing alternate New Testament lessons Sunday morning as well as Sunday evening.

"3. By amending the Table of Lessons for Lent.

"*And*,

"WHEREAS, In these and other ways, the present motives of comprehensiveness and appropriateness might be further emphasized in the use of the Bible at Morning and Evening Prayer.

"*Therefore, be it Resolved*, That the Convention of the diocese of Massachusetts respectfully memorialize the General Convention as follows:

"*To the General Convention of the Protestant Episcopal Church in the United States of America:*

"The Convention of the diocese of Massachusetts hereby memorializes your honorable body to consider the question of the revision of the Lectionary, and to that end earnestly petitions that a commission be appointed, consisting of Bishops, presbyters, and laymen, to study the whole subject, and to report to the Convention of 1910, embodying in their report Tables of Lessons to be recommended for adoption."

DEATH OF THE REV. RUFUS HORTON JONES.

THE REV. RUFUS HORTON JONES, rector of Trinity Church, Saco, Maine, of whom mention has been made in these columns as one of the victims of the recent disastrous fire at Old Orchard Beach, died from the effects of his injuries at the hospital, Biddeford, on August 20th.

Mr. Jones was born at Deering, Maine, June 11, 1877, and was the son of Augustus C. and Sophronia (Larrabee) Jones. His parents were Quakers, and his father an elder in that religious body. He was graduated from the Deering High School in 1896, and from Haverford College in 1899. While at Haverford, Mr. Jones was led toward the Church, and was confirmed by the late Rt. Rev. Dr. Neely in 1898. The following year he entered the General Theological Seminary, and was graduated from that institution in 1902. He was ordained to the diaconate by the present Bishop of Maine on July 15, 1902, the sermon on the occasion being by his cousin, the Rev. W. Northey Jones, now rector of Christ Church, Williamsport, Pa. He was curate at the Cathedral, Portland, until the following March, when he was placed in charge of the new (St. Barnabas') mission at Rumford Falls, in the same diocese, and was raised to the priesthood on Palm Sunday, 1903, at the Cathedral. He remained in charge at Rumford Falls, where he was highly esteemed and did an enduring work, until June, 1904, when he resigned to accept a fellowship in the General Theological Seminary. In 1905 he took a trip to England, and while there was married to Miss Mabel Hersom, daughter of Dr. Jane Lord Hersom of Portland, Maine, who, with an infant son, only a month old, survives him. During the greater part of the winter of 1906-7 he was *locum tenens* at St. John's Church, Bangor, Maine, and on May 1st last became rector of Trinity Church, Saco, where he at once endeared himself to his parishioners, and gave promise of becoming a very successful parish priest.

There was a service for the bereaved parishioners at Trinity Church, Saco, on Thursday, August 22nd, in the presence of a congregation that filled the sacred edifice to overflowing. It consisted of the Burial Office to the Lesson, and a memorial celebration, at which Bishop Codman, assisted by the Rev. Richard L. Sloggett, rector of St. Anne's, Calais, and Mr. Jones' immediate predecessor at Saco, officiated. The pall-bearers on this occasion were the wardens and vestrymen of the parish, and the body was accompanied to the railway station by the members of the Saco masonic lodge. The final rites were held at the Cathedral, Portland, on the following morning. At 11 o'clock the choir and clergy, preceded by a crucifer, entered the Cathedral to the funeral march from "Saul." At the chancel the choir took their places in the stalls, while the clergy, headed by the Ven. H. P. Seymour, Archdeacon of the Kennebec, proceeded down the main aisle to the Codman Memorial Chapel at the west end, where they met the body, borne by the pall-bearers, all clergymen in full vestments. In reverse order, the Bishop leading and reciting the sentences, the procession returned to the chancel. The coffin was placed in the midst of the choir, with four large tapers about it. The lesson was read by the Rev. H. M. Folsom, rector of Christ Church, Biddeford; the hymn, "A few more years shall roll," was sung as an *introit*, and Bishop Codman celebrated. After the Creed the hymn, "For all Thy Saints," etc., waas sung; the hymn, "And now, O Father," took the place of the *Agnus Dei*, and the hymn, "Glory be to Jesus," etc., that of the *Gloria in Excelsis*. The recessional hymn was "The strife is o'er." The pall-bearers, with the exception of the Rev. L. Sloggett of Calais, were all fellow students with Mr. Jones at the Seminary. They were, besides Mr. Sloggett, the following: the Rev. Messrs. Cuthbert Fowler, Sanford, Cuthbert McGay, Rumford Falls, H. M. Folsom, Biddeford, A. E. Scott, Portland, and Le Roy Urban, Mayo Fellow at the General Theological Seminary. Besides the Dean of the Cathedral, the Very Rev. F. L. Vernon, D.D., there were many of the diocesan clergy in attendance. The Cathedral was crowded. There were many laymen from neighboring parishes present, and a delegation as well from the Rumford Falls masonic lodge, of which Mr. Jones was a member. The interment was in Evergreen cemetery, Portland, and the service there was taken by the Bishop.

DEATH OF THE REV. T. C. DESBARRES.

THE REV. THOMAS CUTLER DESBARRES, former rector of St. Paul's Church, Toronto, who was much beloved, passed away September 2nd, in his 75th year, his death being the result of a general breakdown.

Mr. Desbarres was born in Halifax, N. S., his father being Judge Desbarres of the Nova Scotia Supreme Court. In 1878 he came to Toronto to become assistant to the Rev. Saltern Givins, at St. Paul's succeeding Mr. Givins as rector, one year later. He remained in charge of St. Paul's parish for twenty years, retiring from active work in 1899, the Rev. Canon Cody becoming his successor. The Rev. Mr. Desbarres was graduated from King's College, Windsor, Nova Scotia. He leaves a son, the Rev. T. C. Desbarres of Nottingham, England, and a daughter, Miss Margaret.

JAMESTOWN RELICS IN CALIFORNIA.

IN THIS YEAR when Jamestown is so much in evidence, it is a matter of rejoicing that this diocese possesses at least two relics of

that ancient shrine of American liberty, concerning whose genuineness there can be no doubt. The key-brick in the arch of the large fire-place in the dining room of the Divinity School in San Mateo, came from the old Jamestown tower. It was sent to Bishop Nichols in 1898 by Dr. James D. Moncure, Superintendent of the Eastern State Hospital at Williamsburg, Va. Dr. Moncure is of old Virginia lineage, tracing his ancestry back to the days when the Jamestown church and town were built.

The other relic is a cross, now in the possession of the Bishop, made from some of the last wood remaining in connection with the bricks in the same old tower; this, too, was the gift of Dr. Moncure.

DEATH OF AN ARKANSAS DEACON.

THE REV. ELMER A. ROUNDS, recently ordained deacon, assistant at St. John's Church, Helena, Arkansas, and supplying St. Andrew's Church, Marianna, died suddenly last month, under an operation. Dr. Lockwood, the rector of St. John's, Helena, also submitted recently to an operation while in Minnesota, but is rapidly recuperating.

A NEW PARISH IN THE DIOCESE OF CALIFORNIA.

SAN ANSELMO CHAPEL, Ross, Marin Co., Cal., which has for twenty-five years maintained its continuous organization with constant services of the Church without any official relation to the convention of the diocese of California, was duly organized as St. John's parish on Thursday evening, August 22nd, in conformity with the Canon Law of the diocese. Steps were also taken looking toward its proper incorporation under the statutes of the state. The gentlemen who have been trustees of the San Anselmo chapel were duly elected vestrymen of the new parish. The Rev. Mardon D. Wilson, who has officiated there for the past three years, will continue in charge for the present.

ORDER FOR CONSECRATION OF DR. GUERRY.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. William Alexander Guerry, D.D., Bishop Coadjutor-elect of South Carolina, as follows:

Time—Sunday, September 15, 1907.

Place—Trinity Church, Columbia, S. C.

Consecrators—The Presiding Bishop, the Bishop of Florida, the Bishop of North Carolina.

Presenters—The Bishop of Mississippi and the Bishop of East Carolina.

Preacher—The Bishop of Tennessee.

Attending Presbyters — Rev. John Kershaw, D.D., Rev. W. B. Gordon, Rev. A. R. Mitchell, Rev. H. J. Mikell.

NEW ALTAR GIVEN TO THE SEAMEN'S INSTITUTE, SAN FRANCISCO.

THE WOMAN'S AUXILIARY of the diocese of California has given its altar for this year to the new Seamen's Institute.

The Feast of the Transfiguration is the day appointed for the corporate communion of the Auxiliary, and for their offering for the altar fund, which provides an altar each year for some mission within the diocese.

The Institute is nearly completed and is already an attractive, dignified building near the water front. The Rev. Frank Stone, chaplain, anticipates attending the General Convention in the interest of his work among the seamen and hopes to see an enlarged work resulting therefrom.

The labors of the chaplain extend to Port Costa, where frequently on his visits the little chapel is filled to its utmost capacity, many sailors being among the worshippers.

As there is no church within many miles and several Church families reside in the district, it has been decided to use the chapel for all Church people as well as for sailors. A devout layman will hold services each Sunday, the chaplain attending on the first Sunday in each month and celebrating the Holy Communion.

GREEK SERVICE IN MAINE.

THROUGH the courtesy of Archdeacon Seymour, the Archimandrite of the district held a service for the Greeks of Auburn, Maine, and vicinity in St. Michael's Church on August 18th, at eight in the morning, which was attended by upwards of eighty person, all but three of them being men. In accordance with the custom of the Greek Church, all remained standing throughout the entire service, which was impressive not only in itself, but in the reverence and devotion manifested by the worshippers. Ever since the opening of St. Michael's a few of the English-speaking Greeks of the city have been in the habit of attending the services of the mission, and the action of the Archdeacon in tendering them the use of the church for a service of their own is greatly appreciated. Greeks are coming into the mill towns of Maine increasingly, and this is the first effort made by our communion to assist them in providing for their religious needs in accordance with their own rites.

LABOR DAY IN ROME, N. Y.

ST. JOSEPH'S CHURCH, Rome, N. Y., followed the custom originated in that parish some eleven years ago, and held a Labor Day service on Sunday evening, September 1st. The various trades unions marched from the Labor Temple to the church. A union band led the congregational singing and members of the musicians' union assisted the choir. The Rev. A. L. Byron-Curtiss, rector of St. Joseph's preached an impressive and appropriate sermon.

Mr. Byron-Curtiss took for his text the words from St. Matthew x. 34: "I came not to send peace, but a sword." Among other things he said: When Jesus uttered these words as an underlying principle of His religion, He showed His divine wisdom and knowledge. He indicated a deep and positive element that is in man. He laid His finger, as it were, on the paramount characteristic nature of man, and said He came to make use of it. That His religion would lay hold of and sanctify this feature which he knew so well to be a part of man. It is the eternal struggle after truth and knowledge and justice. It is not a sword of steel, but of man's mind, of his moral fibre. Referring to some of the injustices of the present, the speaker mentioned the sending of a worker to jail for stealing a dollar, and a rich man, who steals a million, to the United States Senate. He declared the social unrest of the present would not cease until the wage system was abolished. He closed with an impassioned review of the crucifixion of Christ, and said all struggles for truth and justice centered around the cross, and appealed to his audience to give personal allegiance to the Saviour and be ready to make any sacrifice for the good of humanity.

GARDEN CITY BOOKKEEPER DISAPPEARS.

DUNCAN C. SAYRES, the former bookkeeper of St. Paul's School, Garden City, who was arrested a few weeks ago on complaint of the Cathedral Chapter, and later was released on bail, has disappeared. It will be remembered that at the time of his arrest he was apparently highly indignant, and hinted that some one had been plotting to ruin him. If he should return and stay just long enough to reveal the "plot," his worried and distressed bondsmen would feel greatly relieved.

PERSONAL ITEMS FROM ALASKA.

THE REV. THOMAS JENKINS, priest at St. John's, Ketchikan, after five years of continuous service in the field, left his station on August 30th and will join his family at Newark, Ohio. Mr. Jenkins will attend the General Convention as deputy from Alaska.

Miss Sabin, deaconess, from Christ Church, Anvik, on the lower Yukon, left her station about July 20th by way of the upper Yukon, reaching Skagway a month later, and sailed south from the latter place on the S. S. *Princess May* on August 29th, for Vancouver on her way to her home in Montreal, Can.

CONVOCATION IN TEXAS.

A CONVOCATION of the clergy of the Northeast Deanery of the diocese of Texas was convened in Trinity Parish, Marshall, Texas, on September 3d, and remained in session till the night of the 5th. There was an early celebration of the Holy Communion each morning, followed by a second service at 10 o'clock and a night service at 7:45. The afternoons were given up to conferences and business meetings. Addresses were given by the Rev. S. G. Porter, rector of the parish and Dean of Convocation, on "Missionary Principles and Practice" and "The Missionary Call"; by the Rev. W. B. Sams, rector of Christ Church, Tyler, on "Diocesan Missions"; by the Rev. C. T. Hall, rector of Christ Church, Jefferson, on "The Church's Ministry," and by the Rev. E. H. J. Andrews, rector of St. Philip's Church, Palestine, on "The Church's Sacraments," and "The Men's Missionary Thank Offering." The Ven. W. K. Lloyd, D.D., Archdeacon of Arkansas, was also in attendance and delivered an interesting address on "Missionary Work in Arkansas"; also on "The Church's Certain Faith" and "Confirmation." There was choral evensong on the opening night and a choral eucharist, without communicants, at 10 o'clock on the second day, sung by the rector of the parish, assisted by the Rev. E. H. J. Andrews. The music of Guonod's St. Cecilia Mass was used.

It was resolved to call a Convocation only twice a year, *i.e.*, in February and October, and Palestine was selected as the next place of meeting.

MISSIONS AND CRUISERS AS PEACEMAKERS.

BISHOP JOHNSTON of West Texas preached on the 1st inst. at Christ Church, Oyster Bay, L. I. President Roosevelt was present in the congregation. The subject was "Missions." Amongst other characteristic remarks the Bishop said:

The immense sum of sixty million dollars is spent annually for gum, 25 millions for tobacco and liquor, five millions for cruisers, and only five millions for Missions." "I am not opposed to cruisers," said the Bishop, "because I believe they are great peacemakers; but it is a pity that this great American country does not contribute more liberally to Missions."

The Bishop, with the rector and Mrs. Washburn, lunched with the President at Sagamore Hill after service.

DEATH OF MRS. S. McD. RICHARDSON.

THERE DIED at Alexandria Bay, N. Y., on August 21st, of heart failure, the widow of the late Rev. S. McD. Richardson, who was a perpetual deacon and a business man, resident for many years in Baltimore, and highly esteemed in the business world and in the Church. Mrs. Richardson was mother of the Rev. Edwin G. Richardson, rector of St. John's Church, Bellefonte, Pa., in the diocese of Harrisburg, who was for many years rector of St. James' Church, Milwaukee. Mrs. Richardson will be remembered with affection by a large number of Church people in this city,

as her son will be with sympathy. The burial office was rendered by the Rev. Edwin G. Richardson on August 23d, in Baltimore.

CHURCH IS GENEROUSLY REMEMBERED.

THE CHURCH and its numerous philanthropic undertakings are generously remembered in the will of Mrs. Margaret Ellen Langdell, widow of Professor Langdell of the Harvard Law School, Cambridge, Mass. Mrs. Langdell died on August 24th and her will was filed on September 6th in the East Cambridge court.

Among the many public bequests are these: Christ Church, Cambridge, $10,000, to be known as the Langdell Fund; to the same church, $10,000 for its fresh air work; and a third bequest of $10,000 to the parish as a fund for the support of poor mothers and children. To St. Mark's Church at Coldwater, Mich., $10,000, to be known as the Huson Fund; to the Aged Clergy Fund, $25,000, in memory of her father, Charles R. Huson; to the Episcopal City Mission, Boston, $5,000.

Mrs. Langdell was born at Jonesville, Mich., and her father was the Rev. Charles R. Huson, an Irishman and a prominent clergyman of Michigan, he being settled at Coldwater at the time she was married to Professor Langdell twenty-six years ago. During all of her married life she has resided in Cambridge, the family home being at 40 Quincy Street, where she died. The funeral was held at Christ Church,, where she worshipped, and the Rev. Prescott Evarts officiated. The body was taken to Coldwater, Mich.

SEVENTEEN BISHOPS EXPECTED.

ARRANGEMENTS have been completed whereby all the parishes and missions in the diocese will present their contributions toward the Men's Thank Offering upon the altar of Trinity Cathedral, Cleveland, at the consecration service on Tuesday, September 24th.

Thus far seventeen Bishops of the American Church, including the Presiding Bishop, have signified their intention of being present at the consecration. From the contiguous dioceses of the Canadian Church two Bishops, the Rt. Rev. John Philip Du Moulin, D.D., D.C.L., Bishop of Niagara, and the Rt. Rev. W. Lennox Mills, D.D., LL.D., D.C.L., Bishop of Ontario, have already accepted invitations to be present.

ENDOWMENT FOR CLEVELAND CHURCH HOME.

MRS. GORDON, a prominent Churchwoman who died recently at Milan, Ohio, has bequeathed her residence as a summer home for the inmates of the Church Home, Cleveland. By the terms of her will the residue of the estate will be available as a suitable endowment for this summer home. This timely bequest will prove a great boon to the elderly inmates of this benevolent institution and will relieve them from the confinement and oppressiveness of the city during the warm months and insure them the advantages of the invigorating air and surroundings of country life.

BOSTON CHOIR BOYS IN CAMP.

CAMP LOWELL has just closed a most successful season and the choir boys of Emmanuel Church, the Church of the Redeemer, Chestnut Hill (one of the suburbs), and St. Paul's, Boston, are most enthusiastic over the season. Two years ago parties interested in the first two parishes purchased a tract of seventy-six acres of land on the shore of Lake Annabessacook, Winthrop, Maine, where a commodious camp was erected. The property is in the hands of a board of trustees consisting of Charles H. Kip, John Lowell, and William Blodgett, and it was named Camp Lowell in memory of Mr. Charles Lowell, treasurer of Emmanuel Church, through whose efforts largely the property was acquired. Mr. Kip planned the camp, which is ideal in its arrangement. In July the first squad of twenty boys, from Emmanuel choir, went to the camp in charge of Arthur S. Hyde, Emmanuel's choirmaster. Mr. Kip followed with the choir of the Church of the Redeemer for another two weeks. The choir of St. Paul's also went there with choirmaster Warren A. Locke in charge.

COWLEY FATHERS TAKE PART IN ROMAN CATHOLIC FUNERAL.

MANY PERSONS who attended the funeral of the beloved Archbishop John J. Williams in the (Roman Catholic) Cathedral of the Holy Cross, Boston, on Wednesday, September 4th, commented upon the presence, in the long procession of nearly 600 clergy of that communion, of the Rev. Fr. Charles N. Field, S.S.J.E., and the Rev. F. C. Powell, S.S.J.E. In the procession were representatives of several monastic orders—Franciscans, Dominicans, Benedictines, and two priests of the Greek Church.

Father Field, who has been a resident of Boston for a long time, was on intimate terms with the late Archbishop, and the invitation to attend the last rites came from the new Archbishop, Rt. Rev. William H. O'Connell, and the invitation was readily accepted.

KEMPER HALL TEACHER INJURED.

A SERIOUS ACCIDENT occurred on the evening of September 5th, at Winnetka, Ill., whereby Miss Elizabeth Bush, one of the faculty at Kemper Hall, was badly burned by the explosion of an alcohol lamp. Miss Bush was visiting at the home of friends in Winnetka and had lighted the stove to heat some milk for one of the children of the household. Without any warning the stove exploded, the flames leaping into the woman's face. Her face was terribly burned in several places, but it is not thought that her eyes are injured. She had planned to go abroad this month on a year's leave of absence from her teaching in Kemper Hall, but must now at least postpone the trip. Miss Bush is a graduate of Kemper Hall and of Vassar College, and was in her earliest years a resident of Milwaukee.

BISHOP BROOKE'S SON BURIED.

THE BURIAL of John T. Brooke, the son of Bishop Brooks of Oklahoma, took place at Gambier, Ohio, August 26th, in the Kenyon College cemetery. The Rev. Dr. Smythe, chaplain of the college, President Peirce, and the Rev. J. E. McGarvey of Tulsa, I. T., officiated. The bearers were from among his college friends, some twenty-five of whom, though absent for vacation, returned to be present. The bier and grave were made beautiful with white pall and flowers and all was done to make it seem an hour of triumph, not of gloom.

ACCEPTS CHAIR AT BERKELEY DIVINITY SCHOOL.

THE RÉV. ELLIS BISHOP, late of the staff of clergy at St. Stephen's Church, Boston, has been invited to occupy the chair of Pastoral Theology at the Berkeley Divinity School, Middletown, Conn., and he will enter upon his new duties October 1st. Mr. Bishop succeeds the Rev. Dr. Philip M. Rhinelander, who some months ago accepted the newly-created professorship of the History of Religion and Missions at the Episcopal Theological School at Cambridge, for which an adequate fund was assembled by the faculty.

Mr. Bishop has accordingly given up for the present his contemplated trip to Europe, where he was to spend a year in study. He and Mrs. Bishop have been spending the summer at Mr. Bishop's camp in Canada.

MARQUETTE DIOCESAN CONVENTION.

THERE WAS no business of startling importance to be transacted at the 12th annual convention of the diocese of Marquette, which met at St. Stephen's Church, Escanaba, on Wednesday, September 4th. The Bishop celebrated the Holy Communion at the opening service, and a thoughtful and helpful sermon was preached by Rev. Frank H. Hallock, rector of Grace Church, Menominee. After service the Convention was organized, and the Rev. Wm. Poyseor elected secretary with Rev. Fred Datson assistant secretary.

In his address, delivered in the afternoon, the Bishop made a powerful plea for Christian Education and a greater interest in the missionary work of the Church.

The old Standing Committee was reëlected, the only change being the election of the Rev. Bates Burt to take the place of Rev. C. D. Atwell, who has removed to the Diocese of Western Michigan.

The election of deputies to General Convention resulted in the selection of Rev. Messrs. Lord, Ten Broeck, Burt, and Curzon, and Messrs. Loundry, Eustover, Bailey, and Peter White.

The Bishop asked for six months' leave of absence, to begin March first, as he desired to make a pilgrimage to the Holy Land, and to attend the Lambeth Conference. The leave of absence was granted.

The evening was devoted to the consideration of the missionary work of the diocese, when the Rev. Messrs Poyseor and Ellis told of their work and its needs; while Rev. Edward Seymour and Mr. Peter White spoke of the work of forty years ago, and showed "what great things God hath wrought."

On Thursday morning the Convention met at nine o'clock, to receive reports and dispose of unfinished business; and at twelve adjourned.

CORNERSTONE LAID AT HOUGHTON, MICHIGAN.

THE CORNERSTONE for the new Trinity Church, Houghton, Mich. (Rev. J. E. Curzon, rector), was laid on the afternoon of Sept. 8th by the Rev. J. A. Ten Broeck of Calumet, an address being given by Mr. John G. Stone, a parishioner. The cornerstone contains: A list of the officers and members of the parish; views of Houghton and Hancock; rosters of all Masonic organizations in the country; a copy of the journal on the convention of the diocese of Marquette; a pamphlet by Bishop Williams, entitled: "States of the old Northwest as a Missionary Field"; a copy of the last number of THE LIVING CHURCH and issues of the Houghton *Gazette* and the Hancock *Journal*.

The history of the Church in Houghton covers a number of years. The old church was built in Hancock in 1861 upon the present site of the Congregational church of Hancock. The same year it was moved across the lake on scows and situated in the same location on which the new church is being built. The land on which the church stood was given by the late Ransom Shelden.

One of the earliest of the many early clergymen of the parish was the Rev. Edward Seymour, who is at present residing at Newberry, and still doing effective Church work.

Under the present rector the Church has had its most phenomenal growth. Mr. Curzon came to Houghton in 1895 to succeed the Rev. William Reed Cross who had been rector of the church for five years. During the past twelve years, the members of the parish have grown from 185 to over 500.

The new church is being built of Milwaukee oriental chocolate colored brick while the

foundation of the church will be of sandstone. The general style of the church will be English gothic.

PEACE SERVICE AT PORTSMOUTH, NEW HAMPSHIRE.

PORTSMOUTH, N. H., observes the anniversary of the signing of the Treaty of Portsmouth between Japan and Russia, as a special holiday or series of holidays, and the Church has an important part in this observance. The second anniversary fell during the first week of September of the present year, and the anniversary service at Christ Church (the Rev. C. LeV. Brine, rector) was the event of the day. It duplicated for the most part the Thanksgiving service held for the Russians in the church after the singing of the treaty, except that the English language superceded the Russian where the latter had been used. In commemoration of the service a handsome brass tablet erected to the right of the altar was unveiled by Bishop Potter of New York, who also preached the peace sermon.

There was a crowd present from all parts of the country. Rear Admiral Bicknell, U. S. N., and his staff from the navy yard were present in full dress uniform, and Mayor Hackett and other members of the city government were present, as well as a representative of the state. Among the many hundred spectators was Miss Sarah Farmer, the founder of the Greenacre peace conferences, accompanied by a young Japanese girl in her native costume.

Previous to the services, from 4 until 5 o'clock, the Carl Behr orchestra of Boston gave a sacred concert. The regular choir was augmented by some 20 singers.

The services were under the direction of the Rev. Charles Le V. Brine, the rector of the Church. He was assisted by the Rev. Fr. Field, superior S.S.J.E., of Boston; the Rev. Augustine Prime; the Rev. Dr. Emery, Newburyport; the Rev. H. E. Hovey, the Rev. C. A. Morrill, Portsmouth; the Rev. A. Lynch, Amesbury; the Rev. Curtis H. Dickens, U. S. N.

Shortly after five o'clock the processional headed by thurifer, crucifer, the candle bearers, banners, and the choir, followed by the clergy and the Bishop of New York, chanting, filed into the church. Here, after the playing of the Largo, Bishop Potter, assisted by Rev. Fr. Brine, moved over to the right of the choir and unveiled the tablet, "In the Name of the Father, and of the Son, and of the Holy Ghost." The dedication service followed, in a measure the Russian service, inasmuch as Bishop Potter offered special prayers for the tablet and what it commemorated; for Peace, for the unity of God's people, for the country, for all poor, homeless and neglected folk. Turning to the congregation he gave them his blessing and while he moved to his place at the altar the Karl Behr string quartet rendered "The Palms," and the choir and orchestra followed with the hymn, "O God of Love, O King of Peace."

The regular evensong was then given, the Rev. C. LeV. Brine officiating, the lesson being from St. Matt. v. 1-12.

At the conclusion of the hymn Bishop Potter delivered the Peace sermon, saying, in part:

"The occasion which assembles us is absolutely unique. There have been tablets erected in Christian sanctuaries, and especially in foreign lands all down the track of history, and we can readily recall those in some of the most noteworthy cathedrals in the world, and they all commemorate war. But this fact of the erection of a peace tablet would be only interesting as exceptionally eccentric, if you please, or picturesque if taken by itself. What, however, is the fact which stands behind it? It is that, late and slowly, the mental attitude of the world is changing in regards to war. There are undoubtedly material and piously humane

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Six issues of THE LIVING CHURCH will be required for these elaborate Reports, beginning with that of September 28th. These will give the

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we will send the six issues of THE LIVING CHURCH containing the Brotherhood, General Convention, and Woman's Auxiliary matter, to any address in the United States. (40 cents to Canada.)

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we will send the FOURTEEN issues beginning with that for September 28th and completing the year. (75 cents to Canada.)

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we will enter NEW subscriptions from September 28, 1907, to January 1, 1909, thus giving FREE the fourteen issues from that date to the end of the year to persons who subscribe for the year 1908. ($2.75 to Canada.)

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Special Note to Persons Who Will Attend General Convention

We suggest to such persons to *order the paper sent during the Convention to their Richmond address*, since one in attendance is always anxious to see the reports while still at the Convention. If your address will be uncertain, let the paper be mailed to you at the special Post Office marked "House of Bishops," "House of Deputies," or "Woman's Auxiliary," which will be maintained during those sessions, and the privileges of which are open to non-members as well as to members. Let your home address be also given for the last one or two of the special numbers to be sent, after adjournment of the Convention.

Order one copy to be sent to you at the Convention and one copy at home.

THE YOUNG CHURCHMAN CO., Publishers, Milwaukee, Wis.

grounds for this. The steadily increasing cost of war, the steadily increasing horror of it, its appalling cruelty, destructiveness, and humane waste. And next and higher is the growth among the people of the world of a diffused intelligence.

"Peace among the nations by the road of righteous arbitration, that is the goal of our millenial day. May God hasten its dawn."

Following the sermon the *Te Deum* was sung by the Bishop and clergy, and the services closed with the blessing by the Bishop and the concluding processional.

The tablet is of brass, about six feet high and two feet wide. The top is surrounded by the Russian cross. The upper half is taken with the English inscription and between that and the same inscription in Russian is the dove of peace.

The following is the inscription:

"In this church on the fifth day of September 1905, was held a service of Thanksgiving upon the signing of the Treaty of Peace between Russia and Japan.

"The Very Reverend Arch Priest A. A. Notovitzky, Dean of the Russian Cathedral of St. Nicholas, New York, with Russian priests and choirmen, joined with the clergy and choir of this church in the chanting of the service and celebrated a Solemn *Te Deum*.

"The Rt. Rev. Henry Codman Potter, D.D. Bishop of New York, presided and gave the benediction.

"Blessed are the Peacemakers, for they shall be called the Children of God.

"Rev. Charles Le Viscount Brine, Rector."

The lower half of the tablet is taken with the same inscription in Russian.

NEW CHURCH FOR ST. JOHN'S, ST. LOUIS.

BIDS have been opened for the new church for St. John's parish, St. Louis (Rev. S. F. Sherman, Jr., rector), to be built at Arsenal Street, west of Grand Avenue. The structure will be built of buff brick, with stone trimmings. A rectory of nine rooms and study will also be erected. The lot is 100 by 135 ft.

NEW CHURCH FOR EUFAULA, ALA.

WORK is about to be commenced on the new church for St. James' parish, Eufaula, Ala. (Rev. Bertram E. Brown, rector). It will stand on the corner lot reserved for the purpose, the present church having been erected sufficiently far from the corner to admit of the building of a new church when opportunity should be found. The church will front on Eufaula street and will be erected at a cost of about $12,000.

NEW RECTOR FOR CALVARY, PHILADELPHIA.

CALVARY CHURCH, 41st Street, above Brown, Philadelphia, has called to the rectorship the Rev. Wm. Alfred Grier, who is to enter upon his duties on All Saints' day. He was graduated from Berkeley Hall—the theological department of Kenyon College, Gambier, Ohio—in 1899. He was ordained deacon in 1900 and priest in 1901 by Bishop Leonard of Ohio. He was at Grace Church, Clyde, till 1902, when he became rector of St. John's Church, Toledo, Ohio, remaining there till 1905, when he became (and still is) rector of Grace Church, Sheboygan, Fond du Lac diocese, Wis.

The Rev. Wm. Henry Barnes (who has been in charge of Calvary Church since the Rev. Warren Keifer Damuth left it in May to become rector of St. Luke's Church, Baltimore, Md.), will remain there till the arrival of the rector-elect.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Orphans from Memphis—Summer School.

THE ORPHAN CHILDREN from the Church Home, Memphis, Tennessee, have just finished their summer outing, where they have been

A NEW DEPARTURE

CHURCH BOOKLETS FOR PAROCHIAL CIRCULATION

The Series heretofore published under the title of the "Living Church Tracts" and "Parish Tracts," have been reprinted in a more attractive and convenient style, with title pages in most cases, in two colors, and made to fit a No. 6½ envelope. The word "tract" has been eliminated, and the Series is now designated as "CHURCH BOOKLETS."

Most of the old series have been retained, and new ones added. Not less than a million copies were sold under the old title, but it was thought best to add to their attractiveness in printing, and make them appear more "up-to-date," but in no wise toning down their usefulness.

PRICES

The 4-page Booklets are sold at the rate of 50 cents per hundred; 8-page, at the rate of $1.00 per hundred; 16-page, at the rate of $2.00 per hundred, and so upward. (For special reasons there will be occasional variations from these prices, as to number of pages.)

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In order to assist the clergy in the examination of these Booklets, for a short time a complete set will be sent *postpaid* for 60 CENTS. This is only about half price, and, therefore, only one set to an individual will be forwarded at this price. It is hoped that familiarity with the series will induce large orders.

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MILWAUKEE - - - WISCONSIN

since the middle of June, in St. Paul's rectory, Fayetteville, Arkansas, situated in the Ozark mountains. The people of Fayetteville sustained them throughout the summer and provided much entertainment for them, and the children, with the Sisters of St. Mary in whose charge they are, have returned much benefited in health.

UNDER THE supervision of the Rev. Thomas D. Windiate of Fayetteville, the summer school at the Helen Dunlap School, Winslow, Ark., has just concluded its first session. The school has been well filled throughout the summer and the instruction under Prof. A. M. Harding of the University of Arkansas, and the other instructors, has resulted in many taking advanced places in their courses in the university and will add a number of new students to its preparatory department. Throughout the fall and winter, the school will resume its normal work under the matron, Mrs. Fannie C. Maitland, as a mission school for girls in the Ozark mountains and boxes and scholarships therefor are solicited.

NEW mission work has been opened under the direction of the Rev. Thomas D. Windiate, Canon for northwest Arkansas, at Siloam Springs, Bentonville, Rogers, etc., with Mr. Reginald Hitchins, theological student, assisting.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Memorials for St. Mark's—Large Check for Cathedral—Notes.

TWO MEMORIALS have been placed in St. Mark's Church, Denver (Rev. J. H. Houghton, rector). A beautiful cross has been given for the large altar, in memory of Bemoni C. and Mary C. Waterman. On the north transept wall the vestry have placed a brass tablet with the following commemoration: "In memory of Alfred A. Filby, died January 21, 1900, and Georgiana Small, died July 10, 1903, to whom this church is indebted for helpful gifts."

AT THE EARLY Eucharist recently at St. John's Cathedral, Denver, a check of $5,000 was in the collection, a gift from the Rev. Dr. Hitching, formerly rector of the parish. The check was for the Cathedral building fund.

THE CHURCH and vestry room of St. Stephen's, Longmont (Rev. Wallace A. Williams, rector), have been thoroughly renovated, new electroliers placed in the church, a carpet purchased by the ladies of St. Stephen's Guild, and red hangings presented by the altar guild.

ST. MARY'S MISSION at Como has been presented with a bell by Mr. S. Cohen of Fairplay.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Chapel at Branford—Several Deaths.

AN EFFORT is being made to re-open for service, Grace Chapel, Branford Point, on Long Island Sound, which has been closed of recent years. It is within the parish of Trinity, Branford (the Rev. George W. Barhydt, rector). The chapel was erected in 1880, through the efforts of Mr. Isaac H. Brown, and his friends. Mr. Brown was long the sexton of Grace Church, New York, and so gave it the name of Grace Chapel. For many years, his summers were spent at Branford Point.

COL. LESLIE SMITH, U. S. A., retired, died recently at South Norwalk. He was the senior warden of Trinity Church (the Rev. Harry A. L. Sadtler, rector), and also the treasurer of the parish. Colonel Smith sometimes acted as lay reader, having filled the office while on duty in Montana. For six years past he had been the treasurer of the Fairfield Archdeaconry. He was in attendance at the funeral of Archdeacon Booth, and survived the Archdeacon by only ten days. He was 82 years old. His loss will be deeply felt.

ST. PAUL'S, Norwalk (the Rev. Wemyss T. Smith, rector), is bereaved in the recent death of Mr. Allen Betts, for many years senior warden, only in late years retiring from active service; and Mr. Frederic A. Hill, the treasurer of the parish. Mr. Betts had reached the age of ninety. Mr. Hill was taken in the full vigor of manhood.

IOWA.

T. N. MORRISON, D.D., Bishop.

Anniversary at Clermont — Dubuque Choir Outing.

THE CHURCH of Our Saviour, Clermont, of which Dr. W. E. Glanville is in charge, is making preparations to celebrate the fortieth anniversary of its founding on Sunday and Monday, September 29th and 30th. Special services will be held commemorative of this event, and a reunion of old parishioners on Monday is expected to be an enjoyable occasion. A quaint stone church, a splendid rectory, and a small endowment are causes for thankfulness to this congregation.

THE CHOIR of St. John's Church, Dubuque, has just returned from an eight days' outing at Dixon, Ill., which they spent in camp on the beautiful Rock River. While in Dixon the choir gave a concert before a delighted audience and on Sunday sang at the morning service in the parish church, when the Rev. John C. Sage preached to his former parishioners. This choir has reached a high degree of musical efficiency under the direction of John Wesley Norton, who was in charge of the camp.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

PREPARATIONS are making for opening the crypt of St. Gabriel's, Hawthorne Street, near Nostrand Avenue, Brooklyn. It is expected that the crypt will be ready for use about September 26th. There will be a week of special services.

FAMILY FOOD

Crisp, Toothsome and Requires No Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city who was using the food by the advice of his physician. She says:

"They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in our family regularly.

"My little 18 months old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible on Grape-Nuts.

"Some time ago several of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us.

"We all appreciate what your famous food has done for our family." "There's a Reason." Read "The Road to Wellville," in pkgs.

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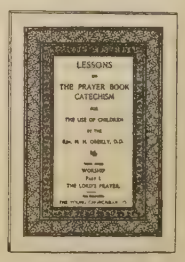

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MILWAUKEE, WIS.

ST. MATTHEW'S CHURCH, Woodhaven, was broken into by night recently and the mite boxes were rifled.

THE PARISH HOUSE of St. John's Church, Huntington, is to be sold, as it is now no longer near the church edifice. An offer has been received from the Consolidated Ice Co., which has been accepted.

FAREWELL services were held on the 25th by the congregation of St. Lydia's Church, which has been holding services in St. Lydia's Hall, Blake Avenue and Milford Street. Hereafter services will be held in the new church, Crystal and Glenmore Avenues.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Anniversary at Sanford.

AT ST. GEORGE'S MISSION, Sanford, the first anniversary of the consecration of the church was observed on August 24th and 25th. On St. Bartholomew's day there was a celebration at 9:30. On the following day (Thirteenth Sunday after Trinity), there was an early celebration, at which Archdeacon Seymour, the former incumbent, officiated. At 11 o'clock came the high celebration. The Rev. Cuthbert Fowler, priest of the mission, was celebrant, the Ven. H. P. Seymour, deacon, and Mr. H. H. Hill, lay reader of the mission, sub-deacon. The music was Adlam's in G, and was excellently sung by the vested choir of men and girls. The preacher was the Rev. W. B. Stoskopf, senior curate of the Church of the Advent, Boston. The sermon was on the Gospel for the day, and showed how the Church, with her healing offices, is the Inn of the Good Samaritan. It made a deep impression. The observance closed with evensong, at which Archdeacon Seymour preached to his old parishioners, whose services to them are gratefully remembered. St. George's is growing in strength, and is in a flourishing condition.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

St. Paul's—New Edifice for Plymouth

ALTHOUGH the Rev. Frank P. Johnson has had some flattering calls to other parishes, he has consented to remain as associate rector of St. Paul's, Boston, the Rev. Mr. Falkner, the newly appointed rector, having urged him cordially to stay. Mr. Johnson has just returned from a delightful trip abroad.

COMMUNICANTS of Christ Church, Plymouth, are most enthusiastic over the prospects of a new edifice, plans for which have just been drawn by Cram, Goodhue & Ferguson, who are well-known throughout the country for their ecclesiastical work.

MONTANA.

L. R. BREWER, D.D., Bishop.

"Montana Churchman" Issues A Woman's Number—Missionary Notes.

THE AUGUST number of the *Montana Churchman* was something of a surprise to its subscribers, as it turned out to be strictly a "Woman's Number." In addition to pictures of the present officers, there was an excellent likeness of the late Mrs. Brewer, first president of the Woman's Auxiliary. The present officers are, Mrs. S. D. Hooker, president; Mrs. J. L. Patterson, vice-president; Mrs. F. J. Mynard, secretary; Mrs. C. H. Moore, treasurer.

THE RECTOR of St. Mark's, Big Timber, the Rev. C. W. McWilliams, has made a tour of investigation this summer along Boulder Creek in Sweet Grass county. He found a number of families formerly connected with the English and Lutheran Churches, who were glad to meet the "English minister." On the return trip arrangements were made for a Sunday night service at McLeod, which was well attended in spite of the rain. Mr. McWilliams has found that the proper way to reach the ranchmen is by going on horseback to their homes.

THE REV. W. P. LAW has been getting in touch with the cattlemen of Cascade and Teton counties. In a ride of over a hundred miles on a cow-pony he was able to call upon over twenty families who were more or less interested in the services of the Church.

THE REV. L. J. CHRISTLER has aroused an unusual amount of interest in the Church's services at Havre by enlisting local talent in a service of song, following evening prayer.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Progress at Long Branch.

THE REV. E. BRIGGS NASH, rector of St. James' Church, Long Branch, is spending his vacation in the Catskills, after a successful year's work in his new field. Coming from St. Paulls Church, Baltimore, last September, he has strengthened and extended the work of his predecessors in the mother church of the Jersey coast. Among the results accomplished may be mentioned the large Christmas and Easter offerings, full payment of the apportionments for both general and diocesan missions, two clubs organized for young men and boys, and two guilds formed for girls. Plans have also been completed for a new church building. Mr. Nash preached on September 8th at the flourishing summer chapel at Spring Lake, N. J. The Rev. Wm. Martin Sidener of Lake Placid, N. Y., is in charge of St. James' Church, during the rector's absence.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Journal—Parish Building for East Toledo — Galion — Woman's Auxiliary — New Church for Mansfield—Prospects at Harcourt.

IN THE JOURNAL of the convention of the diocese, 1907, which has just been issued by the secretary, there is a very interesting summary of statistics which tells the story of Church growth and development during the

PATCHES

Why Brown Ones Come On Faces.

When a woman can get rid of brown patches on her face by changing her diet it is worth while for other women who care for their complexions to know something of the method.

A lady in Michigan City says that coffee caused the brown patches on her face by first giving her stomach trouble, then putting her nerves out of order, and the result was shown in her complexion.

She quit coffee and began using Postum Food Coffee and in less than a month the stomach trouble disappeared and within two months her complexion cleared up and is now fine and rosy.

She speaks of two men at Westfield, Ind., who have both been improved in health by leaving off coffee and taking in its place Postum Food Coffee, also a husband and wife of the same place, who were in poor health and suffered from stomach trouble. They quit coffee, and after using Postum a short time the result was natural sleep, return of appetite, and a gain in strength as fast as nature could rebuild.

She gives the names of a number of other persons who have been helped by leaving off coffee and taking Postum Food Coffee.

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past twelve months. There are 80 fully organized parishes in the diocese, with which are connected 10,576 families, and 38 missions with 1,128 families, making the total number of families connected with the diocese to-day 11,704. The number of baptized persons reported is 33,522, and communicants 20,258, an increase over last year in the former of 2,600 and in the latter 1,378.

THE CONGREGATION of St. Paul's Church, Toledo (East), (Rev. J. Carlton Ferrier, rector) has started a fund for the erection of a parish building on the valuable lot which adjoins the church. The parish is in a very prosperous condition and the people are greatly encouraged.

THE VESTRY of Grace parish, Galion (Rev. William John Hawthorne, rector), recently decided to relinquish all assistance from the Mission Board of the diocese hereafter. The parish has had an existence of forty years, but up to the present time has not been self-sustaining. The congregation is greatly indebted to the kindness of Bishop and Mrs. Brown of Arkansas, who have their summer residence here, for aid in securing its present valuable property, which has been greatly enhanced by the recent addition of a fine parish building completed without debt. The parish is sending a candidate for Holy Orders to Gambier in the person of Mr. Roy Johnson Riblet, who is taking duty at Grace Church during the rector's vacation.

THE OFFICERS of the Ohio Branch of the Woman's Auxiliary are planning to hold their September rally at Trinity Cathedral, Cleveland, a few days after its consecration. The missionary address on this notable occasion will be given by one of the distinguished visiting Bishops. The gathering will be in the interest of the United Offering. During the past year the women have worked zealously and very successfully for this great object and have collected a sum considerably in excess of their offering at the General Convention of 1904. They are now eagerly gathering all remaining gifts, and these they intend to bring to this cathedral service and present at the offertory.

THE MEN'S THANK OFFERING was recently taken at St. John's Church, Cuyahoga Falls (Rev. William Morrow Washington, Ph.D., rector), and amounted to $43.00. There is a general expectation that this sum will be materially increased before the General Convention meets.

GRACE PARISH, Mansfield, has recently completed a fine new stone edifice which was begun in 1905. The consecration will take place on Sunday, October 27th.

HARCOURT PLACE, Gambier, the diocesan school for young women and girls, will open its autumn session about the middle of September. The new principal, Miss Merwin, has surrounded herself with a most capable staff of cultured and experienced teachers, and the attendance of pupils promises to be entirely satisfactory. With its new equipment throughout and the warm enthusiasm of devoted friends in all parts of the country, this year promises to be the brightest in the history of this fine educational institution.

THE REV. WALTER RUSSELL BREED, D.D., and his assistant, the Rev. Charles Frederick Walker, M.A., who have spent their vacations in the East, are expected to take charge of the services at St. Paul's Church, Cleveland, on September 15th.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Woman's Auxiliary—Philadelphia Notes.

THE WOMAN'S AUXILIARY of this diocese is endeavoring to raise $35,000 as its share of the United Offering to be presented during the sessions of General Convention, and now have in hand over $27,000 toward the desired amount. At the last General Convention their offering was $23,632.15.

AFTER having served All Saints' parish, Lower Dublin, as rector for twenty years, the Rev. Rush S. Eastman has resigned his charge owing to continued ill health. Mr. Eastman, who is 60 years of age, has been suffering several months from heart disease. The Rev. A. R. Van Meter, formerly a missionary at Hankow, China, who has been supplying at All Saints' for the past three months, has been elected and accepted the rectorship.

ON TUESDAY, September 3d, the widow of the late James S. Young and an aunt of Bishop Coleman of Delaware, entered into rest in her 83d year and after a lingering illness of more than three months. She was a devout, earnest, and consistent Church-

(*Continued on last page.*)

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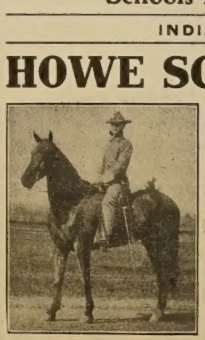

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PENNSYLVANIA.

(*Continued from page 678.*)

woman, much given to good works and a communicant and regular attendant up to the time of her illness at St. Michael's Church, Germantown, where the burial office was rendered on the afternoon of Friday, September 6th, the rector, the Rev. Allan Harris Hord, officiating. The interment was in the beautiful Woodlands cemetery.

AN EFFORT is being made to sell the front portion of the lot now occupied by St. Anna's mission, at Fifty-sixth and Market Streets, Philadelphia (Rev. Fleming James, minister in charge), owing to the erection of the Market Street elevated railway, which will necessitate building the new church edifice on the Fifty-sixth Street front.

PREPARATIONS are being made by a committee of the Clergy Missionary Association toward the holding of a missionary mass meeting in Holy Trinity Church on Tuesday evening, November 19th, with addresses by the Bishops of the diocese and others from the General Convention.

THE 21ST ANNIVERSARY of the founding of the parish of St. Simeon's, Ninth and Lehigh Avenue, Philadelphia (Rev. Edgar Cope, rector), will be observed on Sunday, September 22nd.

MRS. CROSSLAND, lately in charge of a hospital in Salt Lake City, Utah, has been appointed to fill the vacant position of head nurse at the Episcopal Hospital, our excellent diocesan institution. There are eighty resident nurses, and during the past two months no less than three graduates of the Nurses' Training School connected with the hospital have been elected to responsible positions in as many different hospitals in other sections of the state.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Injury to a Priest.

THE REV. W. J. MILLER, rector of St. Stephen's Church, Sherman, is suffering from a fractured rib. While at Sulphur, I. T., where Mr. Miller spent the summer, he stepped from a place on the veranda not protected by railing, and the accident resulted.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Visiting Clergy in the Diocese.

THE REV. DR. HOPKINS, of Chicago, has been holding and assisting at services at Grand Isle, Vermont. They were held at Camp Westerly, and at the Vantine House near by, in connection with services held by the Rev. G. Graves, of Burlington, consisting of early Eucharists, morning and evening prayer, and addresses, on Sundays, besides devotions on week-days. The public services were largely attended by the campers, cottagers, and others, and the music was inspiring.

ON SUNDAY, September 1st, at St. Paul's Church, Burlington, the Rev. Mr. Hulse, of New York City, gave a fine address in behalf of the tercentennial Thank Offering of the Men at the next General Convention, and received a cordial response and a large offering in return.

MISS KATHARINE GOODSON, the distinguished English pianist, is returning to America, September 26th, just in time to appear as soloist at the great Festival held in Worcester, October 4th.

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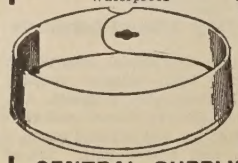

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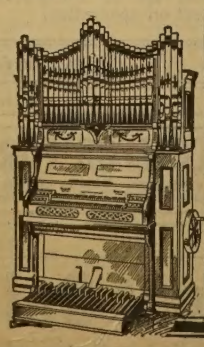

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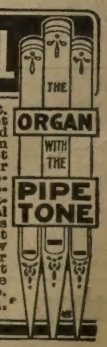

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